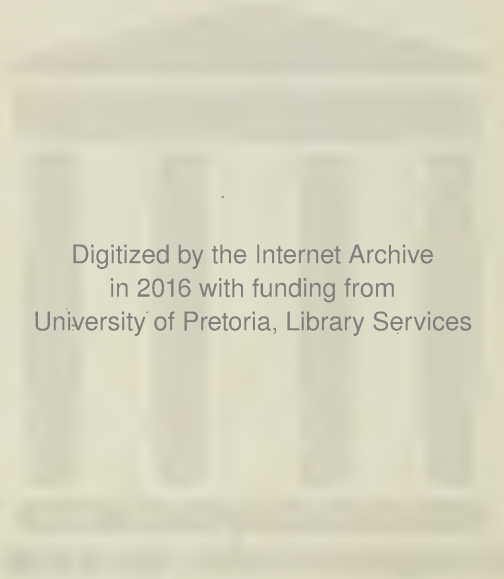


THE
EVANGELISATION
OF
SOUTH AFRICA
BEING
THE REPORT OF THE
Sixth General
Missionary Conference
OF
South Africa
HELD AT
JOHANNESBURG
JUNE 30 to JULY 3, 1925.



CAPE TOWN:
Die Nasionale Pers, Beperk,
1925.

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1.—OFFICE BEARERS AND MEMBERS OF EXECUTIVE.

President: Rev. A. C. Murray, B.A., P.O. Box 1012, Cape Town.

Vice-President: The Bishop of Johannesburg, Westcliffe, Johannesburg.

General Secretary and Treasurer: Rev. J. W. L. Hofmeyr, B.A., P.O. Box 1012, Cape Town.

Record Secretary: Rev. H. B. Catlin, 19 Eleanor Street, Johannesburg.

Members of Executive.

American Board C.F.M.—

Rev. Dr. J. D. Taylor.

Rhodesia Mission, Rev. W. T. Lawrence.

Anglican Church—

Cape Province: Archdeacon J. K. Mather.

O.F.S.: Archdeacon Hulme.

Natal: Archdeacon Lee.

Transvaal: Father Francis Hill.

(Baptist Church: Rev. J. W. Joyce.

British & Foreign Bible Society—

Church of Sweden: Rev. J. E. Norenus.

Dutch Reformed Church—

Cape Province: Prof. J. du Plessis.

O.F.S.: Rev. A. F. Louw.

Transvaal: Rev. D. Theron.

Freg Methodist Church: Rev. Jules Ryff.

Lansdown Interdenominational Mission: Rev. John Hawkins.

London Missionary Society: Rev. A. E. Jennings.

Methodist Episcopal Church: Rev. W. C. Terril.

Moravian Church—

Paris Evangelical Mission—Rev. C. Christeller.

Primitive Methodist Church: Rev. C. Crabtree.

Presbyterian Church—

Cape Province: Dr. J. Henderson.

Transvaal: Rev. S. S. Dornan.

S.A. General Mission: Mr. J. C. Gibson.

Swiss Romande Mission—

Transvaal: Rev. S. Bovet.

Portuguese East Africa: Rev. H. Guey.

Students Christian Association: Rev. Max Yergan.

Swedish Alliance Mission—

S.A. Native College: Principal Alex. Kerr.

Wesleyan Methodist Church—

Cape Province: Rev. Allen Lee.

Transvaal: Rev. J. W. Allcock.

O.F.S.: Rev. C. E. Dent.

Natal: Rev. A. W. Cragg.

Sub-Committee of Executive.

The Executive Office Bearers and Rev. J. Dexter Taylor, Archdeacon Hulme, Rev. J. W. Allcock, Rev. C. Christeller.

2.—MINUTES OF GENERAL MISSIONARY CONFERENCE, JUNE 30 TO JULY 3, 1925.

FIRST SESSION, PUBLIC MEETING, BAPTIST CENTENARY HALL, DE VILLIERS ST., JOHANNESBURG

The Mayor, Councillor Charles Walters was in the chair. Meeting opened with a hymn at 8.15 p.m., after which Rev. D. Theron led in prayer. Following an item by the Male Voice Party of the Bantu Men's Social Center, the Chairman called on the retiring President Rev. J. D. Taylor, who addressed the meeting. The same male chorus furnished another number after which Dr. S. M. Zwemer was presented and spoke to the meeting on "Christianity the Final Religion." After the singing of another hymn the meeting was dismissed by the Bishop of Johannesburg, Dr. Karney, who pronounced the Benediction.

SECOND SESSION.

The second session convened at the Baptist Centenary Hall on July 1 at 9.30 a.m. The Chairman, Rev. James Dexter Taylor, led devotions, reading Isa. 52. After prayer by the Chairman, came the

Election of Office Bearers.

Upon recommendation of Executive, Rev. A. C. Murray was elected President for the succeeding Triennium and took the chair. In retiring Dr. Taylor welcomed the new chairman appropriately, who responded with the thought that he considered the honour not as done to himself personally but to the church, which he represents.

The following were then elected:—

Vice-President: Bishop Karney of Johannesburg.

Secretary and Treasurer: Rev. J. W. L. Hofmeyr.

Recording Secretary: Rev. H. B. Catlin.

Apologies.

Apologies for absence were then read from the following:

Prof. J. du Plessis.

Rev. J. Lennox.

Prin. Alex. Kerr.

Rev. J. Tom Brown.

Rev. A. J. Lennard.

A hearty welcome was extended to delegates of German Mission Societies upon their return to Conference.

Resolution re Rev. J. Tom Brown.

The following resolution was passed by rising vote and the Chairman voiced in prayer the gratitude of Conference for the devoted life now taken from us, and our sympathy for the bereaved:

“This meeting of the General Missionary Conference of South Africa, assembled in Conference at Johannesburg, wishes to place on record its very sincere regret at the death of Rev. J. Tom Brown one of the members of its Executive Committee and convener of the literature Committee. It gives praise to Almighty God for a long period of faithful service in His vineyard, and its deep gratitude for his devoted life and especially for his work in connection with the translation of the Bible into the Sechuana language. It assures his bereaved dear ones and the members of the London Missionary Society of its sincere sympathy in the grievous loss they have sustained.”

Report of Secretary.

The Secretary, Rev. J. W. L. Hofmeyr, then presented his report.

Year Book.

Following up the action of the last meeting the matter of a Year Book of South African Missions was referred to a committee to bring in a report at a later meeting: Bishop of Pretoria, Convener. Rev. J. Reyneke, Mr. Oswin Bull, Rev. J. D. Taylor.

South African Outlook, Moslem World, International Review of Missions.

Rev. J. Reyneke was designated to solicit and forward subscriptions to the above magazines.

The Secretaries were requested to forward to the **South African Outlook** such Conference news as shall arise from time to time between meetings.

Dr. Warnshuis.

Arising out of correspondence with Dr. Warnshuis, the Executive, as Resolutions Committee was requested to draw up and present resolutions with regard to his proposed visit.

Sale of Berlin Mission Farms.

Rev. D. Theron presented a resolution on this matter coming from the Transvaal Missionary Association, to the effect that the Government be asked to buy these farms. After considerable discussion it was voted that Revs. P. J. Schwellnus, and D. Theron, Prof. J. du Plessis, together with the President and Secretary be a committee to approach Government and urge this matter in the name of the Conference.

Circumcision Schools.

Rev. Charles Bourquin, on behalf of the Transvaal Missionary Association read a comprehensive report on the present undesirable status of these schools and the recommendation that this Conference approach Government with a view to regulation. After much discussion the matter was referred to the Executive, as Resolutions Committee to bring a resolution at a later meeting.

Treasurer's Report.

The Treasurer presented his financial report, it having been duly audited.

The noonday Devotions were led by the Dean of Johannesburg. Very Rev. W. A. Palmer, whose subject was "The Spiritual Emphasis in the Life of the Missionary and Native Pastor." This very searching and uplifting talk was followed by a period of devotion.

THIRD SESSION—2.30 p.m.

Conference was opened with hymn and prayer. Rev. C. T. Robinson offered the prayer.

The Bishop of Pretoria presented the report of the special Committee appointed to consider the matter of a Year Book of Missions.

The Committee reported as follows: We recommend:—

1. That a hand-book of South African Missions shall be published triennially.
2. That the title shall be "The Hand Book of South African Missions." It shall be more than a directory and shall include the following Departments: Survey, Directory, Maps and Charts, Articles on Missionary policy and progress, Articles on Racial Questions.
3. Dr. J. Dexter Taylor to be compiler and Editor.
3. Finance depends on guarantees of Missionary Societies, Dioceses, etc. re: circulation.
5. An editorial and business committee to be associated with Dr. Dexter Taylor consisting of Mr. Oswin Bull and the President and Secretary of Conference ex officio, with power to add to their number.

Dr. Zwemer then gave his address on Mohammedism South of the Zambesi. He went through the questionnaire, which he had prepared for the Conference and gave information which showed that Islam is much stronger than is usually understood in South Africa. All the main orders exist, literature is published in many languages, including Afrikaans and Zulu, European girls are drawn into Islam in considerable numbers. There was plenty of evidence of political propaganda and some tendency towards Government favours. If such favours were to be largely extended it would tend to increase the attractiveness of Islam to the Native Races.

An intensely interesting discussion followed. Certain suggestions made by Dr. Zwemer were referred to the Executive as Resolutions Committee.

Dr. Henderson then presented a very valuable paper, "The Economic Life of the Native in Relation to Evange-

lization." Discussion was postponed owing to the lateness of the hour. The meeting was dismissed with the benediction by the Chairman.

FOURTH SESSION—8.15 p.m.

After a hymn and prayer by Rev. Joyce, the Chairman, Rev. A. C. Murray introduced the Bishop of Pretoria, who gave an address: "The Relation of European Christianity to the Success or Failure of the Evangelization of the Native." The offering for expenses of Conference was then taken during the singing of a hymn. A cablegram of greeting was read from Rev. A. J. Lennard, and a telegram of regret from Dr. Loram. Dr. Zwemer then presented his subject: "The Old Gospel in the New World of Islam." The meeting closed with a hymn and prayer by Rev. J. W. L. Hofmeyr.

FIFTH SESSION, THURSDAY-MORNING.

Conference was called to order by the Chairman at 9.30. A hymn was sung and the Rev. J. Sandstrom led in prayer. The Chairman read a portion of the High Priestly prayer of Jesus, in Jno. 17 and made appropriate remarks based thereupon, after which he led in prayer.

Minutes of preceding sessions were read and approved with an addition.

Rev. John L. Dube presented a most interesting paper: "Hindrances to Evangelization of S.A. Natives."

Mr. Max Yargan in introducing his paper expressed the gratitude of the Student Christian Association, which he represents, at being asked to present a report. Speaking as an American Negro he brought a message of hope to all interested in the progress of the S.A. Native based on the experience of the negroes in America, who, three times in number of natives in S.A., and with only 50 years of freedom behind them, have reached a place of light and hope. He then gave a very inspiring report of activities among Native Students.

Rev. J. W. L. Hofmeyr then read his paper on the general subject of the session: "Arrest or progress of

Christianity among the Heathen Tribes of South Africa."

Then followed a very interesting discussion. Certain resolutions arising therefrom were referred to the Resolutions Committee. Those who took part in discussion were: Prof. Jabavu. Revs. Sandstrom and Behrens, Archdeacons Hulme and Lee, Revs. Hawkins, J. L. Dube, A. F. Louw, and Bishop Smyth.

The noonday devotions were led by Dr. Zwemer, who read Ps. 91, and using especially verses 5 and 6, designated it as the Amulet of the Soul against Fear.

SIXTH SESSION, THURSDAY AFTERNOON—2.30.

The meeting was called to order by the chairman. Prayer was offered by Rev. Jennings of Kuruman.

Rev. Z. R. Mahabane then presented a very exhaustive paper on: "Native Evangelistic Agency," followed by Rev. J. Reyneke who addressed Conference on the same subject.

Prof. Jabavu read a paper on: "Bantu Psychology and Ethnology in Relation to the presentation of the Gospel."

Discussion followed in which the following took part: Revs. Jennings, Behrens, Mrs. Hawkins, Archdeacon Lee, Dr. Backenstoe.

Mr. J. Rheinallt Jones urged that missionaries and Research Students endeavour to work together for the welfare of the Native People. He asked Conference to consider the possibility of encouraging a School for Missionaries in South Africa. Adjourned at 5 p.m.

THURSDAY EVENING, 8.15 p.m.

Meeting began with a hymn, after which the Chairman read Ps. 87. Prayer was offered by Mr. Faithful.

Mrs. A. C. Murray then addressed the meeting on the topic: "Evangelizing the Heathen Woman."

Mrs. Maxeke also presented an address on the same topic.

A hymn was sung and offering taken for the expenses of the conference after which Dr. Zwemer spoke on the subject: "Islam and Womanhood."

At the end of his address Dr. Zwemer led in prayer and closed with the Benediction. Meeting then dismissed at 10 p.m.

SEVENTH SESSION, FRIDAY, 9.30 a.m.

The Session was opened by the singing of a hymn and prayer was offered by the Bishop of Grahamstown.

The minutes of yesterday's sessions were read and confirmed.

The Secretary then read the list of appointments by the Societies of their representatives on the Executive, so far as they had been received and reminded those Societies which had not done so to nominate their representatives.

The subject of Native Separatist Movements and their relation to the problem of Evangelization was then taken up. The paper prepared by Rev. Dlepu was read by the Secretary in the absence of the writer.

A paper on the same subject was read by Father Hill who gave a valuable analysis of the present situation with reference to the Separatist Churches, the causes underlying the movement, and the spirit in which both natives and Europeans should meet the movement. The following speakers took part in the discussion:—

Professor Jabavu.

Dr. Zwemer.

Rev. Mahabane.

Rev. Joyce.

Rev. Sivetye.

The Bishop of Grahamstown.

The President closing the discussion.

The Noon-day Devotions were lead by Rev. A. F. Louw who read John 15:5. and Col. 2:27, and commented on these passages.

EIGHTH SESSION, FRIDAY—3 p.m.

Conference was called together by Rev. J. D. Taylor as Chairman in the absence of the President. A hymn was sung and Rev. Max Yergan lead in prayer.

The Executive then presented through the Secretary the following Resolutions which were accepted:—

Donald Fraser Campaign.

The General Missionary Conference desires to place on record its deep appreciation of the services rendered by Dr. Donald Fraser and the Rev. Arnold Bryson together with their various colleagues in the Missionary Campaign recently conducted throughout South Africa. The members of the Conference have followed the course of the campaign with profound and prayerful interest and unite in thanking God for the devotion of the Campaign leaders, the power and conviction of their appeal, and the great encouragement which their work has brought to the hearts of all who are concerned for the Kingdom of God in South Africa.

Dr. S. M. Zwemer.

The General Missionary Conference of South Africa wishes to place on record and to convey to the Committee which has the direction of Dr. Zwemer's work its hearty thanks that the Committee has spared Dr. Zwemer from the manifold calls upon him to do for South Africa the magnificent work that has been done. He has drawn us very near to the Master in his tender devotional messages. He has brought us information and stimulus in his challenging presentation of Islam and the duty of the Christian Church towards it. He has preached the Gospel of Human Brotherhood in such winsom fashion and with such eloquence that his message has reached far beyond conference halls, and will, we are sure, have substantial results in the education of public opinion on the subject of Christian Race Relationships.

Islam.

1. That members of the Conference be urged to make all possible use of suitable literature in presenting to Moslems the Christian Message and to secure such literature from the Nile Mission Press, either direct or through the Committee appointed by the Natal Missionary Conference.

2. The Conference would welcome any effort of the Committee on work amongst Moslems to secure the appointment of a trained Missionary to work amongst the Moslems of South Africa, and would commend to the South African

Churches the wisdom of sharing in the support of such a missionary.

Special Resolution re Islam.

3. That the Executive endeavour to arrange for a thorough investigation by a competent investigator of the facts regarding the drawing of European girls into Islam and the preparation of a confidential report thereon.

Spirit of Unity.

The Conference expresses its gratitude to God for the spirit of fellowship and mutual understanding manifested during the meetings of Conference and trusts that this spirit will continue and increase after the Conference closes and lead to closer co-operation for the evangelization of South Africa. It earnestly urges all the members of Conference and the missionaries represented to unite in a common bond of mutual intercession and requests the Executive, if possible, to draw up a Prayer Cycle including the missions represented.

Conference on African Missions.

This Conference has heard with great satisfaction that the International Missionary Council proposes holding a conference on African Missions in September 1926, probably in Belgium, for the purpose of considering the Missionary problems of Africa and more especially Tropical Africa, and the Conference instructs its Executive, if it can be done without expense to the Conference, to appoint a representative of S.A. Missions to attend the Conference.

Christian Brotherhood.

Being impressed anew by the present situation in South Africa with the importance of the fact that God has made of one blood all the races of mankind, Conference urges upon all Christians, European or native, the vital necessity of applying this truth in all inter-racial contacts.

As means to this end we would (a) recommend to the Christian Councils, or Service Leagues, which are being organised as an outcome of the United Missionary Campaign, the earnest study of the applications of this principle in everyday life especially in the economic sphere.

(b) urge upon the natives hearty support on their part of all efforts towards inter-racial co-operation, in the conviction that by so doing they will contribute to the realization of this ideal, while support of the doctrine of racialism will contribute to its defeat.

Circumcision Schools.

That the Government be asked to investigate through the Native Affairs Commission or by such other means as it may seem suitable the working of the Circumcision Schools, with a view to the protection of life, which is not only sometimes sacrificed by the unhygienic methods of operating but is also occasionally deliberately taken because of the breaking of tribal taboos in connection therewith. The Conference does not suggest the suppression of the schools, which it recognises are deeply rooted in native belief and custom and which will die eventually through the progress of Christian teaching, but it urges regulation to protect life and liberty.

Influx of Bantu Women to Urban Areas.

This Conference urges the Government of the Union to appoint a Commission, representative of both the European and Bantu communities of the Union, to enquire into and report upon the causes that have led to the influx of Bantu women into the large cities and other industrial areas of the Union, and make recommendations as to the best methods of dealing with the problems created by such influx of a Bantu female population;

Or, alternately, to call a Conference of Bantu Chiefs and other leaders of Bantu thought in terms of section 16 of the Native Affairs Act of 1920, the object of which shall be to consider, and make recommendations regarding the problems created by the influx of a large Bantu female population into the large cities of the Union.

Lobola.

That in view of the many disabilities under which Christian and civilized natives labour with regard to the law of lobola in the Natal Province, and also having regard to the failure of the Native Christian Marriage Act

of Natal No. 46 of 1887 to afford protection to native women married under its incidence, this Conference hereby appoints a committee to investigate these matters and to collect evidence thereupon with a view to bringing them to the notice of the Government. The committee to consist of Archbishop Lee, Rev. John Dube, Rev. Bovet, Rev. Hawkins (Convenor), Prof. D. D. T. Jabavu.

Prison Reform.

This Conference calls the attention of Government to certain evils and defects in the administration of the penal system as applied to natives which result in the prisons becoming schools of crime instead of corrective institutions. We refer especially to the penalty of prison sentences attached to pass laws and other laws, the violation of which constitutes not crime but misdemeanor and the indiscriminate mixing of such offenders with prisoners convicted of serious crime. Conference urges upon the Government the appointment of a prison commission upon which native interests should be definitely represented to study the existing situation and to recommend measures by which the commonly accepted principles of modern criminology may be applied to the delinquents of the native races.

Land for Natives.

The Conference is grievously distressed at the fact that after the Land Act of 1913 has been for twelve years upon the Statute Books those provisions of that Act which made it in any degree beneficial to the native people are still inactive while the suffering and injustice imposed upon them by its restrictive provisions become daily more acute.

Conference is appalled at the indifference of the Europeans of South Africa to the continuance of this injustice and at the unwisdom which for selfish reasons defeats the efforts of the Government to deal with the land question in accordance with the recommendations of impartial commissions.

Conference instructs its Executive Committee to appoint a strong deputation to press again upon the Government the urgent necessity of providing more land for native occupation.

Conference also instructs its Executive Committee to use every effort and to co-operate with every available agency to keep this issue before the European public until it is rightly settled, believing that on its right settlement the peace and welfare of South Africa largely depends.

Repressive Governmental Policy.

This Conference, moreover views with the gravest concern the repressive tendency of much recent legislation affecting natives, and urges upon the Cabinet the pressing need of some reconsideration of such legislation. In particular it protests against:—

1. The passing of the Native Land Act of 1913 and the subsequent failure of the Government to pass those clauses of the Bill which definitely demarcate Native Areas.
2. The displacement of Native labour before any provision has been made for its employment in other directions.
3. The increased taxation imposed upon Natives without any effort being made to increase their earning power.
4. The introduction of a Bill dealing with the Colour Bar in industries without previous consultation with Natives.

Native Separatist Churches.

This Conference recommends to the Transvaal Missionary Association that it take into consideration and deal with the whole question of Native Separatist Churches within the area and report to the Executive.

Tax on Cotton Blankets.

This conference expresses its deep concern at the Government proposal for the direct taxation on cotton blankets, this form of taxation being a direct cause of hardship which cannot but add to the present great economic burden borne by the native races of South Africa, and that a telegram be sent to the Government to that effect.

Dr. Warnshuis.

It appears from the letter of Dr. Warnshuis that the chief purpose of his visit to South Africa would be to meet with provincial groups throughout the country and finally with a central conference with a view to a study of the situation regarding co-operation.

Having in mind the magnificent results of the Survey of Education made by the Phelps-Stokes Commission the Conference is of opinion that a similar survey of evangelization would be of equal benefit and the Conference instructs the Executive to consider and to take up with Dr. Warnshuis the best means of bringing about such a Commission.

Dr. Willoughby's Manuscript was referred to a Subcommittee, consisting of Archdeacon Lee, and Rev. Dornan, who were authorized to communicate with the S.P.C.K. as to the possibility of their publishing this manuscript. In case this should be found impossible Rev. S. S. Dornan to publish the gist of this manuscript in a series of articles in the S. A. Outlook.

Native Hymn Tunes.

Mr. D. D. T. Jabavu was designated to act as convener of a committee on Native Hymn Tunes, and to associate with himself others with a view to enriching the body of real Native Hymn Music.

Literature Committee.

The Executive was authorized to appoint the Literature Committee.

Actions of Condolence were passed with the relatives of the late Rev. Louis Murray of Nyasaland and Mrs. A. M. Hofmeyr of Stofberg, and the Secretary to communicate with them.

NINTH SESSION.

Conference reassembled at 8.15 in the Wesleyan Central Hall for the closing session at which the Administrator of the Transvaal, Hon. J. H. Hofmeyr, presided. After a hymn Rev. L. Davies offered prayer and the Administrator

spoke. The Chairman, Rev. A. C. Murray, then delivered his closing address and Dr. S. M. Zwemer spoke on "What the Evangelization of South Africa will cost," and closed with prayer.

(signed) A. C. MURRAY,
President.

(signed) J. W. L. HOFMEYR,
Hon. Secretary.

Johannesburg,
3 July 1925.

3. OPENING ADDRESS—REV. DR. J. DEXTER TAYLOR.

We are gathered here for the Sixth Meeting of the General Missionary Conference of S.A. The Conference which is supposed to be triennial was interrupted for nine years by the War and this meeting has been postponed one year beyond the natural time in order that we might come to it refreshed and cheered by the success of the United Missionary Campaign and that we might have with us Dr. Fraser and Mr. Bryson to awaken us to fresh vision of our task and to bring to us fresh faith and courage as they have done to the churches up and down the land. Circumstances have deprived us of their presence. The enormous physical and nervous strain of the Campaign has brought Dr. Fraser so near the verge of a breakdown that it has proved unsafe for him to give himself still further to us in the Conference. He is, moreover, facing the, to him, unpleasant consequences of his own magnificent success as a missionary in Africa, viz. his uprooting from Africa in order that he may bring the power of his personality to the service of the Kingdom in the whole world as leader of the Foreign Mission Board of the United Free Church of Scotland. Africa reluctantly surrenders him to the broader but not greater work to which the whole church has unanimously summoned him. Mr. Bryson could not longer be spared from his own field in China, where recent events emphasize with redoubled intensity the urgency of China's evangelization. Although they are not

with us we are meeting over against the background which their work has created and the effectiveness of any actions we may take will be multiplied manifold by their work.

The ambitious plans of the Executive at its meeting in October 1923 included the presence at this Conference, in addition to these missionaries, of Dr. Warnshuis and Dr. Zwemer of the International Missionary Council and Dr. Moton the distinguished principal of Tuskegee. We rejoice that one survivor remains from the wreck of that fine ship of hope, and we welcome Dr. Zwemer who is a host in himself. His is the last name in the American Who's Who and he is the last word as an authority on the subject of Mohammedanism and Christianity's relation to it, and there are none better qualified to bring to us the larger atmosphere of the world-wide missionary movement which we need to keep us from becoming parochial in our own provincial sphere. We have been congratulating ourselves that serious as Islam is as a problem of Africa, it was no problem of South Africa except as its adherents might be a political problem. Dr. Zwemer is opening our eyes to the fact that the Bantu are a mission field of Islam as well as of Christianity; that Islam has certain external advantages over Christianity in the race; that as real as any other of the obstacles to evangelization is the presence of Islam and that there is as much a call of God to bring Christ to Moslems in South Africa as there is in Turkey, or Arabia or India. There is not a question on Islam amongst those appearing on our printed programme, but there will be some on our minds before Dr. Zwemer is through with us.

Shall we not remind ourselves also that we have with us One greater than all great leaders, the Living Word of whom all the feeble words of all human eloquence are but the shadow, the Missionary to the whole world of sinners who shall see of the travail of His soul and be satisfied only when Africa and China and Arabia and all the world knows the glory of His presence, when injustice shall be changed to brotherhood, when repression shall be forgotten in sacrificial effort for the welfare of every people, when the Truth that makes men free shall cover the earth as the waters cover the deep.

We are met here as His servants possessing one sovereign remedy for the ills that afflict the land, one solution for the problems of social and racial relationships, one profound faith that the ills will be cured and the problems solved, one unity of purpose amidst diversity of gift and name and method.

It might well be asked whether there is now any place for the continuance of the General Missionary Conference, when under the leadership of the Dutch Reformed Church an inter-racial conference has been inaugurated, which concentrates the forces, not only of the missionaries and the churches, but of educational and scientific leadership and the representatives of public bodies to attack the great native question. The Welfare Societies have taken up the challenge and have brought together a still wider constituency, resulting in a country-wide organization of those who recognize the necessity of bringing to the question the highest scientific knowledge, the most patient and painstaking study of legislation and administration, and the most humble sense of civic and Christian responsibility.

The subject selected for the Conference also may have appeared to some as futile over against the clouds that overhang the native problem in the political sky. It may seem to smack of other worldliness when the injustices of land tenure are keeping the nerves of the natives on edge and when the problems of making a living outweigh the urge to make a life.

The subject selected for this Conference indicates the conviction of the Executive that there is one supremely important issue at stake in the solution of South Africa's racial problem for which we missionaries are most definitely responsible, and on which we must be experts, viz. the Evangelization of the native races. Had not that process been begun and been carried well on its way these other conferences would have been as impossible as they would be unnecessary. Should that process of evangelization be retarded through its neglect in our preoccupation with the details of the application of Christian policy to the problems which evangelization has produced, then all the resolutions of all the conferences will not save either the

white or the black race in South Africa, and neither can be saved alone.

The heart of the native problem is the heart of the native. All the Pass Laws, and the segregation measures in the world will not sterilize the germs of paganism and savagery in the primitive native and make him a safe substance to be woven into the texture of our civilization. Nothing but a spirit stimulated by contact with the spirit of the living Christ and an intelligence developed by a thorough Christian education can make the native available for our civilization into which we are compelled by the logic of circumstances to assimilate him. Every Native Affairs Commission has emphasized the supreme importance of religion in the training of the native for civilization. In addition we now have the two reports of the Phelps-Stokes Educational Commission which place character first amongst the objectives of education and place religion first amongst the sources of character. Everyone knows that no other power but religion ever has availed or ever will avail to overcome the inertia of paganism and to start the heathen pagan native on the way to civilization. Probably every one of us here is equally convinced that Democracy cannot survive without religion. We have therefore our own conviction sustained by the experts in the sphere of education and government that the missionary holds the key to the situation and that his one supreme mission, the preaching, teaching and living of the Gospel of Christ is the most important of all available forces in the solution of the race problem.

The purpose of this Conference is to bring us back to the right emphasis. Is this central and most important of all our tasks as well organized, as well administered, as well supported, as efficient as the secondary task of education? Are we giving it the same scientific study that is being given to economic and social factors in native development and have we the courage to follow the road indicated by such study as readily as we follow in those other matters? Is it not true that our churches are functioning less efficiently than our schools? Is it not true that even in our schools the least definite, most haphazard part of education is the training in religion and morals?

Perhaps the most significant thing that has happened in African missions since our last Conference is the publication of the two reports of the Phelps-Stokes Education Commissions. In these we have a scientific basis for the further development of native education. Would we might have an equally competent commission on the evangelization of the native. It is true that a proper educational system is a large factor in evangelization but crude methods of evangelization alongside growing efficiency in education will create a gulf between the educated and the uneducated Christians and will discredit Christianity in the eyes of the educated and progressive native. Proposals will be brought before the conference which we hope may result in the appointment of such a commission perhaps under the leadership of Dr. Warnshuis or some other member of the International Council of Missions.

The crudities of the bush school poorly supervised are picked out by the Commission as the weakest spot in the educational system, unless improved perhaps a danger rather than a benefit. Is there not the same crudity in our lay-preacher through whom to-day the great majority of the natives get their chief contact with the Gospel.

Emphasis on Evangelization does not mean ignoring the social and economical aspects of the problem. If we believe in the guidance of the Holy Spirit in the shaping of the programme for our Conferences, and these programmes are only the effort to bring to expression the generally experienced sense of our need at any particular time, it may be interesting to note the cycle of topics through which we have passed in the twenty-one years since the Conference began. At first we were engrossed with the details of our missionary mechanism, whether education should be in the vernacular or in English; how we should give expression to the developing self-consciousness of the Native Church. Gradually as the years have passed and as the contact of the native with our civilization has wrought havoc in his social and economic organization, the practical matters of housing, wages, taxation and political status have been forced on our attention until the last Conference held in Durban in 1921 was almost entirely a sociological conference. We have swung back this

time to the theme which represents the central purpose of our existence not as though we had wandered from our main purpose but to remind ourselves afresh that our study of all these things can avail only as they are "added unto us" and focussed around the will to "seek first the Kingdom of God." We do not expect to evangelize the African without producing revolutionary changes in his social life and we recognise our obligation to make ourselves intelligent on the question of what is good and what is evil in the primitive social organism, what should be dealt with by frontal attack and routed and what may be left to yield gradually to the "expulsive power of a new affection."

We must evangelize the native not in some romantic idyllic simplicity in which he may once have lived but over against the hard and often bitter conditions thrust upon him by his existence in the midst of a civilization which he poorly understands and we recognize our responsibility to help him to understand it and to help it to understand him. We cannot give him the simple gospel and then leave him to sustain his faith on an empty stomach as he tries to scratch a living out of a worn out soil with worn-out methods of agriculture, or to establish a Christian home against the economic competition and the restrictive land legislation which leaves him without land on which to put that home. We can't teach him to become as a little child that he may enter the Kingdom of Heaven, and then thrust him into location conditions where the shocking infant mortality shouts aloud that neither God nor man cares for his little child. We cannot teach the joy of life and remain indifferent to the ways in which he finds expression for his joy, nor shut him off from all outlet for his natural joyousness by frowning upon all his recreation and giving him no better ones. We cannot teach him the principles of Christian civilization, individual self-respect, and social responsibility and then remain indifferent as to whether he shall find expression for these qualities in the shaping of his own political destiny. "Nothing human is foreign to us" in the prosecution of our purpose to evangelize the African, but all these human methods and applications must centre around a divine

method and a divine personality. Evangelization will lag and will prove abortive if we neglect these economic and social factors, but none the less our economic and social reconstruction will be futile except as they are used as the furrows through which are turned the life giving waters of the Spirit of Christ.

The Conference ought to have a message first of all for the natives, and may I say that one of the significant features of the progress of the Conference is the admission of qualified natives to an equal share in its deliberations. The Christian church may claim the credit of the discovery now generally recognized in the Welfare Societies that you can't deliberate successfully for the welfare of the native unless you deliberate with him. Every native who debates in the welfare societies or writes his grievances to the newspapers or takes part in the embryonic native parliament at Pretoria knows that his ability to do so he owes to the fact that Christ has been preached to the African. If that is true then the native cannot afford to listen to the leaders who bid him scrap the white man's bible and return to his ancestor worship, or to give up his praying because the missionary teaches him to pray so that while his eyes are closed the Capitalist may rob him of his land. Every wise missionary rejoices in the growth of the African national spirit. He rejoices at every evidence of increasing capacity in the native to secure and use the privilege of civilized manhood but he prays that some of the national spirit may find outlet in a consuming desire to preach Christ to the millions still unevangelized. He prays that the pride of race may be so strong that the educated native Christian may be ashamed to have the national spirit in churchlife find expression in superficial unworthy and disruptive forms of church life. Every true missionary rejoices in the hope of an ultimate African church of Christ, but he prays that it may be such a church that a half-heathen native chief be he of whatever royal blood cannot be its head and such a church that Christian love and not racial hatred shall be its bond of unity, and Christian purity and not political ambition shall be its standard of character.

Should this Conference result in some quickening of

evangelizing zeal in the native church and some closer drawing together of the missionaries and the natives in a determination to complete the task of evangelization so well begun but in a measure suspended, we shall have indeed experienced the blessing of God.

It is customary for the President's address to remind the Conference of the passing since last Conference of any noteworthy lives from out the circle of missionary activity. While I am touching upon the native's part in the evangelization of his own people may I refer to the loss to the church and to the country by the passing since last conference of two great African Christians whose names are known and honoured not only in South Africa but through much of the Christian world. I refer to Khama, the king and father of the Bechuana, and to Tengo Jabavu, editor statesman, but best of all great Christian. That the African race can produce such men is sufficient answer to all silly talk of essential inferiority.

It is a challenge also to those who remain. You already have your doctors, your ministers, your editors, your authors, your men of affairs, some of those who are beginning to attain distinction beyond the limits of their own race, but the great mass of unevangelized hang like a drag upon the progress of the race. It is time for the educated native to think in terms of service. There is an insistent demand for courageous but safe and intelligent native leadership.

The Conference should have a message too for the missionary churches. In the face of the increasing complexity of the task, the demand for specialists in education, in social service, in agriculture, in medicine, in linguistics can any one denominational mission board hope to keep itself abreast of its task in all the different spheres of evangelization. Can the spiritual fields be profitably cultivated so long as the burrweed and the tares from one denominational garden find easy lodgment in the contiguous garden of another denomination. Can we do any big business in evangelization on the old fashioned competitive small shop basis that prevails amongst us to a larger extent than in any other mission field in the world? Our

Roman Catholic friends are able to build up strong centres equipped for all round efficiency because they are one. We further spend our energies in costly, wasteful and sometimes inefficient effort because of our duplication of agencies, and our overlapping of forces. One is grieved to admit that in the twenty-one years that this Conference has been in existence it has brought us no further forward in co-operation than the passing of joint resolutions and the occasional sending of joint deputations to Government. Our Commissions on Survey and Occupation have brought about no strategic re-adjustments of forces, or divisions of territory. Our commission on Uniformity of Discipline has left us each going our own denominational way. Even in the co-operative production of vernacular literature and music we are still marking time. I know from conversations with him that the thing that distressed Dr. Fraser as he went up and down this land was the lack of co-operation between our Protestant missionary forces, and I doubt not that had he been here he would have had an inspired message for us on that theme. One must not forget that the existence of the Conference itself is a real step in co-operation but the other forms of co-operation, viz. co-operation with Government with socially conscious citizens, co-operation in the secondary factors of our task is outrunning co-operation in the central purpose of evangelization.

South India, Kikuyu and now Canada have shown us that young countries are the ones to set the pace for the church in this matter of unity. What shall be South Africa's contribution? May God give us a spirit of self examination and breathe upon us a spirit of courageous adventure in this matter of unity of missionary effort. It may not be the same in kind but there must be some betterment of a confessedly blameworthy situation, some distinctive contribution that we can make to the science of co-operation.

The Conference should also have a message for the Government and the European public, the same message that has just been so splendidly proclaimed by the United Missionary Campaign. It is time to cease regarding the

assimilation of the native into our civilization as a baffling problem and to look upon it as a challenging task, as some one has called it "an adventure in human brotherhood."

There is much to cheer in the present situation regarding inter-racial relationships, the steady progress of the Native Affairs Commission, the activities of the Conference already referred to and of the Welfare Societies, the more thoughtful and sympathetic attitude of the press. But there is plenty of evidence that the goal of a square deal, a policy based on what is for the benefit of all races and not for the benefit of one only, is not yet in sight. The public opinion that refuses to grant even the minimum areas required to make the 1913 Land Act effective in its declared purpose and yet is content to leave it on the statute books depriving the natives of invaluable rights, without the promised alternatives, is not Christian. To provide in the native conference with the Minister for Native Affairs such an excellent means of ascertaining native opinion and of cultivating native goodwill, and then to spring upon the natives such a controversial matter as the ordinance requiring native women to carry passes, without first consulting with that body, will not tend to the strengthening of native confidence in the good faith of the Government. Two years ago when the Supreme Court declared the colour bar in the mining regulations to be *ultra vires* the "S.A. Outlook" commenting on the decision said: "If it is still desired to maintain a legal sanction for the colour bar that sanction can only be obtained by definite act of Parliament, and we doubt whether any Government would be prepared to introduce such legislation," but that legislation has been introduced and the country is threatened with the disgrace of legislation which denies to a people the right to acquire and exercise intelligent skill in the getting of a living. To drive the native from Industry and offer him only freedom in Agriculture is not Christian nor is it statesmanship.

The country can afford to accept gratefully the results of the evangelization and education of the native races up to the present. The process is by no means a failure but it is an unfinished task which every right-thinking

citizen should assist to complete as rapidly as possible. The more advanced of the natives have reached a point where we can and should enlist their intelligent co-operation in their government and development. As Dr. Jesse Jones says in *Education in East Africa*: "Their participation is required by discerning science, sound economics, correct sociology, real statesmanship, and sincere Christianity."

May this Conference add to our intelligence as to the dimensions of our task and as to any altered emphasis we may need in our methods. May it create in us a new faith in the spiritual forces which we are handling, may it deepen our consecration to Christ, bind us closer together in Christian unity, strengthen our faith in the native and his faith in us and may it sound anew the call to the community to a sacrificial response to the call to the great adventure of human brotherhood, conceived not in the narrow earthly sense of social equality or racial miscegenation but in the divine sense of sacrificial service of the weak by the strong, a square deal for the native and an open road to whatever goal awakened conscience and quickened intelligence shall enable him to attain.

4. SECRETARY'S REPORT, 1921—1925.

1. Resignation of Secretary.—Rev. L. H. S. Wilkinson, who was appointed secretary at the last conference at Durban, unfortunately resigned immediately after the conference and some delay ensued before the new secretary was appointed. This was most unfortunate as it caused delay in the publication of the report of the conference and made it difficult for the new secretary to know in how far the resolutions of the last conference had been carried out.

2. Resolutions on Native Affairs.—The four resolutions on Native Affairs taken at the Durban Conference, on the grant for native education in the O.F.S., the chair for Bantu studies at Fort Hare College, on native taxation and on the Native Lands Act of 1913, were all forwarded to the Prime Minister as Minister for Native Affairs, the members of the Native Affairs Commission and the Native Affairs Departement. We are grateful to record that

native education in the O.F.S. is getting £10,000 per annum instead of £4,000, and that an Organizing Inspector of Native Schools has been appointed. A Bill for Native Taxation is now having the consideration of Parliament, and questions for providing sufficient land for the natives are occupying the Native Affairs Commission. Regarding the proposed chair for Bantu Studies, we have no definite information.

3. Resolutions on the return of German Missionaries.—

According to our decision at the Durban Conference, a deputation from the Executive met Rev. H. Kuschke to convey to him and his German missionary brethren our sense of loss that some German missionaries are debarred from returning to their former spheres of labour. This committee was kindly received by him, and we are grateful to say that German missionaries have been allowed to return to South West Africa, Kenya and Tanganyika. Invitations have also been sent to all the German Societies to send representatives to this Conference.

4. Mission Quarterly.—Your committee has met three times since the Durban Conference, twice at Johannesburg and once at Bloemfontein. We have endeavoured to carry out the instructions of the Durban Conference to establish such a paper. This has been found impossible owing to two reasons, viz. that Prof. du Plessis, whom we had asked to edit it, found it impossible as he had meantime commenced a new theological monthly: "Het Zoeklicht," and that no financial assistance could be got from America.

We are glad to be able to state that the editor of the S.A. Outlook has kindly offered to place four pages of the "Outlook" at our disposal and has been most willing to publish any copy we have sent. We recommend that "The Outlook" shall continue to be the official organ of the Conference.

5. Mission Yearbook.—Your committee feels the need of having an up-to-date yearbook on missions in South Africa, but has failed to find someone to undertake the duty of collecting the necessary information for this publication.

6. Donald Fraser Campaign.—Your committee feels that we as missionaries are deeply grateful for the missionary interest aroused by the Missionary Campaign of Dr. Donald Fraser of Nyasaland, and Rev. Arnold Bryson of China. For five months they have carried through an arduous campaign in the chief towns of the four provinces of the Union, the results of which shall surely be seen in the coming days.

Dr. Fraser had promised to take part in this conference and we deeply regret that he found himself unable to keep his promise, as he had to return to Nyasaland at an earlier date than he had intended.

7. Dr. S. M. Zwemer.—Your committee is very glad to welcome to this conference Dr. Samuel Zwemer, who has come to South Africa at the joint invitation of your Executive and the mission board of the D.R. Church. We are assured that Dr. Zwemer's vast experience as a missionary statesman, writer and speaker will be most valuable to us at this conference.

8. Dr. Warnshuis.—Your Committee has been in correspondence with Dr. Warnshuis, one of the Secretaries of the International Missionary Council. There was the possibility of his being present at this conference, but later on he wrote stating that he thought that a visit might be more profitable after the Fraser Missionary Campaign, and so his visit to South Africa is indefinitely postponed.

9. Foreign Mission Conference of North America.—Your committee has asked Dr. Bridgman who was in America at the time to represent this conference at the above conference held at Washington, Jan. 28 tot Feb. 2, 1925.

10. Day of Prayer for Missions.—Your committee has decided to invite all churches and societies connected with this conference to observe Whitsunday each year as a special day of prayer for missions.

J. W. L. HOFMEYR,

Hon. Secretary.

Cape Town, 15 June, 1925.

5. FINANCIAL STATEMENT.

Abstract of Receipts and Expenditure, 1921-1925.

RECEIPTS.

	£	s.	d.
Per Balance from Rev. J. D. Taylor	4	14	0
Contributions:			
S.A.G.M. per Rev. Gale	2	2	0
Kaffraria Mission Council per Rev. J. Lennox	10	0	0
D.R. Church, O.F.S., per Rev. P. van der Merwe	1	0	0
D.R. Church, Transvaal, per Rev. D. Theron	1	0	0
D.R. Church, Cape Town, per Rev. A. C. Murray	7	10	0
Church of Sweden per Rev. K. Hallendorf	10	0	0
American Board F. M. per Rev. J. D. Taylor	10	0	0
Swiss Mission per Rev. S. Bovet	4	0	0
Rev. J. D. Taylor—Conference Reports ...	5	0	0
Rev. A. J. Lennard, Clarkbury	3	10	0
6 Conference Reports sold	1	10	0
	£60	7	6

EXPENDITURE.

To:—

Printing Conference Reports	14	17	0
Minute and Cash Book	8	0	
Postage stamps, stationery and typing	4	3	0
	£19	8	0
Credit Balance 15 June, 1925	40	19	6
	£60	7	6

J. W. L. HOFMEYR,

Hon. Secretary.

Cape Town, 15 June, 1925.

6. THE SPIRITUAL EMPHASIS IN THE LIFE OF THE MISSIONARY AND NATIVE PASTOR.

(The Very Rev. the Dean of Johannesburg.)

1. My Brethern and my Fellow-workers in the Lord Jesus Christ, I am deeply conscious of my utter unworthiness, in being allowed to speak to you, on such a subject and at such a time. My only hope is, that out of a knowledge of my own shortcomings and their grievous effect upon my own work, I may be allowed to direct your thoughts to the all importance of the supremacy of the spiritual in our life and work.

2. We are here in this land because of a deep sense of vocation. "Here I am—for Thou didst call me"—Jesus Christ our Lord has called us to share his own vocation—"I know Him—because I am from Him, and he sent me"—"As my Father hath sent me—even so—(the wonder of that "even so") send I you"—and our vocation? To show God to men, and to bring men to God. And so in our conference this week—the midday hour—the hour of the cross—the hour of the lifting up of the Son of God—the hour when "the burden and heat of the day" are a challenge to us to face the wonders of our spiritual resources in Christ.—We are to face again our vocation—our failure—but above all the possibility of spiritual renewal for each of us.

3. "To show God to men," "To bring men to God," Christ's own vocation.—What Jesus did was to change utterly men's conception of God. Since Jesus lived God has become another being altogether for the sons of men; and for two thousand years, wherever the church has been faithful to its vocation, God has been re-interpreted again and again in the spirit of Jesus. The church only fails, when her re-interpretation fails—in so far as its re-interpretation succeeds, it is because it is like His.

4. "To show God to men," "To bring men to God." Does it sound so real, so vital, so true to-day, and yet is there a sense of chill, when you think of it in relation to your daily work—so full of routine, officialism, that

which perhaps we call secular—there of course is the danger. Most of us, I suppose, are overworked, though as a fact psychologists have emphasised, the real source of our weakness lies, not in being overworked, but in being undermotivated. Our missionary work in this land is so very mixed up with returns and statistics, and government grants, and so on. For years one has noticed with alarm the insidious encroach of the secular in our schools, colleges and institutions; the idea that only the salvation of the clever boy is our immediate concern; the demand that almost forces us to staff our large intellectual centres with unconverted, unmissionary hearted teachers if their academic qualifications are only high enough; and the nemesis is to be seen in a great centre like Johannesburg, where as we have all to admit sadly, the proportion of educated young men and women, who have passed our colleges and institutions, and to-day are outside the ranks of organized religion is terribly high—I see great dangers to-day too in many ways even in such a simple thing as the more rapid form of transport we employ in covering our districts. The pastor is becoming the official. Our pastors used to ride to the outstations, and perhaps have to stay some hours while his horse rested, valuable hours, in which it was possible to do real pastoral individual work among the people. The official in his car arrives at the outstation twenty minutes before the service begins, and departs twenty minutes afterwards, and so this perhaps is the only visit for a quarter, the opportunities for individual pastoral work get less and less, and yet our vocation is: “To show God to men. To bring men to God.” Another danger equally grave is due to the fact that for the most part we minister to a simple kindly people. The standard they demand is not very high, the exercise of the so called natural virtues, an outward show of activity, that is all—not a very exciting standard of public opinion to satisfy, and to call out our best; and so, when we endeavour constantly to live in the spirit of our tremendous vocation, to remember as in His Presence, Whose we are and Whom we serve, we get into easy dealing with ourselves, the Word of God in our hands is not the sword of the Spirit and it does not cut; and the nemesis of it all

is a depraved taste, easily satisfied with a low standard of things spiritual. It is a terrible day in a missionary's life, when his church becomes a workshop, and is no longer a sanctuary, and his study from where he labours amid the deep things of God, the atmosphere of the "upper room" has departed.

5. There is another peril too—let me "considering myself first, lest I be tempted" speak of it, for we all know it, whether we be European or Native pastors—it is the peril of the perversion of our emotional life. The South African Mission Field has been the scene of some wonderful triumphs—it has also been the field of tragic failure. Let me quote from Dr. Lovett's lectures, but his words are true of South Africa too. "The preaching of the Gospel of the Lord Jesus Christ demands and creates in the preacher a certain power of emotion and this very emotion becomes the centre of a new danger. For the emotions can become perverted. They may become unhealthily intense and inflammatory, they may become defiled. The emotional may so easily become neurotic. I do not quite know how to express the danger I see. A preacher's emotions may be so constantly and so profoundly wrought upon, that his moral defences are imperilled. Exaggerated emotion can be like a flood that will overwhelm and submerge his moral dykes and plunge him into irretrievable disaster. I remember one very eventful day, when I had a long walk with Hugh Price Hughes through the city of London. In the course of our conversation he suddenly stopped and, gripping my arm in his impulsive way, he said, "Lovett, the evangelical preacher is always at the edge of the abyss." There may be excessive colouring in the judgment, but it indicates a grave peril which it is imperative to name and against which we should be on our guard. I think I know what he meant. Preaching that sways the preacher's emotions, heaving him like a gale upon the sea, making great demands upon the nerves and sometimes produces nervous exhaustion. That is to say the evangelical preacher with his central business in great facts and verities, that sway the feelings, may become the victim of nervous depression, and in his nervous im-

poverishment, his moral defences may be relaxed, the enemy may leap within his gates, and his spirit may be imprisoned in dark and carnal bondage. "Let him that thinketh he standeth, take heed lest he fall."

6. And so it all brings us back to first principles. "The spiritual emphasis needed in the life of the missionary and native pastor" if our life is to be so ordered that we "Show God to men, and bring men to God." This "spiritual emphasis"—what is it but the life of God within us; that hidden inner life which is to grow and grow, till it is the only life we have. There is of course that other life of which we have been thinking. It ought not to be, but too often is, quite apart from God, or not wholly under the leadership of Christ; but that inner life, that which Christ calls "the life Eternal" the life in God, is to grow and grow, until while not destroying the outer life, it absorbs it, and takes it up into itself, and puts it under its way. We cannot over emphasise this. It is good to be made to hear it again in the midst of a conference, occupied and rightly so, with so much that is perforce practical and external.

7. But if this is to be brought about some reconstruction is necessary. First with regard to our time. One great Anglican divine, Jeremy Taylor did not overstate the fact when he said that the first instrument in a holy life is the control of time. With so many of us it is muddle and not malice that is our bane. What of our daily appointments with God? May I stress that? It just makes all the difference if we think of our times for prayer and devotion, as something which cannot be set aside lightly at will, but as appointments with God, and in the keeping of which we give to God the same courtesy, the same respect, as we would to our fellow man. Arrange for wind swept spaces in your life from time to time, over which the Breath of God, which is His Holy Spirit, can blow. Especially do I plead for one clean space every Saturday night, jealously guarded, not for sermon or lesson preparation, but for just "waiting upon God" that we may be "in the spirit" on the Lord's Day.

(b) And closely connected with the thought of the arrangement of our time, comes the question of the Reality

of Prayer. First because as we well know, our spiritual health and efficiency depend on it. It is surely not for nothing that when St. Paul has described the Christian soldier quite completely armed, and made him to stand before us in all his gleaming equipment, he adds: "Praying always." And our organizations are useless without the spiritual robustness that can wield it. A praying soldier can wield it because, as Dr. Lovett points out in his wonderful exposition of this passage, prayer charges him "with all the energies of the Eternal God."

(c) And our Bibles—not necessarily for formal meditation, but we must at all costs make time for the study of the Word of God, for our own soul's health, and not merely for sermon preparation or inspiration. We want to go to our Bibles, morning by morning, for our marching orders for the day, God's direct message to our own individual souls. Spiritual biography is full of the richness and support which has come to live at the most unexpected moments, when such lives have been fed daily at the spiritual food which comes to us through our Bibles. If read and studied with devout intelligence our Bible is God's Word, God's way of looking at things, that which rightly apprehended, rightly used, rightly meditated upon, destroys all mean and unworthy conception of my vocation, all lax thoughts, all sins, all ignoble experiences, all mixed motives, and correspondingly brings enrichment of life, and power, and the sense of God's nearness to me, and my relationship to Him all through the day. Listen to this: "We must be as fit as we can for the work in hand. We must make the right sort of beginning to the day. In us it converts in an interpretation of our Lord—. When we were children we were told to let our first and last thoughts each day be about our Lord. We seldom did it except sometimes in the evening when we were frightened in the dark. It will be well if we begin now to make that recommendation a practice. We shall make it more definite, so that it has psychological as well as devout significance, by attempting to fill our minds with the thought of God's power and of our power through Him, to know His will and to do it. We shall think

how that could affect the tasks that we have to do, and what difference it ought to make to our own personal life and our relationship with the people who touch our life. We shall determine with God's help not to live that day below our maximum, not to tire when we need not tire, not to fail when we need not fail, not to be fearful where no fear is. It will sometimes help very much to choose some passage from the life of our Lord, like for instance the story of the blind man appealing to Him for succour, and let this whole scene get hold of our mind. Quietly and without strain we shall build up the picture in our mind's eye. There is our Lord passing by, and there is humanity, crying to Him, only half believing yet hopeful. Then with equal simplicity we shall become the blind man, and Jesus the same Jesus yet God, and we shall tell him how we wish to be altered and healed, and then we shall know that he is able, and later we shall find how true it is. And then the world we know, will become in our thoughts as the Blind Man, and Jesus will do with them as with us, and we shall begin our day with a sense of the power and love of God, pressing upon the world, Jesus of Nazareth, still passing by."—(H. L. S. Shepperd.)

8. And lastly the peril of a consecration which is defective. There are two tempers in the lives of each one of us, which as they do or do not prevail in it, will either save us, or wreck us, one is indifference to personal sin, and the other is sensitiveness to sin. The first real sign of a defective consecration is that we find ourselves getting lamentably and disquietingly indifferent to the presence of sin in our lives. A sentence which brought conviction to me was this. "Ask yourself earnestly whether your sins have ceased to hinder your religion, and if you are bound to answer "yes," then be humbly afraid, for be sure of this, that if your sins have ceased to hinder your religion, your religion has ceased to hinder your sins, and that is a sign of a soul already dead in trespasses and sins, or at least in mortal peril." "Whether your sins have ceased to hinder your religion." The condition that can go on ministering without a pang of penitence or remorse, or effort to amend—and has pro-

duced a condition to which, because sin has ceased to hinder religion—religion is powerless in life to deal with sin.

9. And the last word I read on the fresh spiritual emphasis shall not be mine, but the words of John Mott, than whom none other has a greater right to speak to us at this conference. "This matter of spiritual consecration is no light thing. It is a summons from our ascended Lord to each of us to go with Christ to Gethsemane, and if need be to Calvary. At the Edinburgh conference you remember, missionaries were quoted as saying that we needed 40,000 missionaries to evangelise the world. I would not say that it is not necessary to have 40,000 missionaries. One thing is necessary and that is that every volunteer, who presses to the front . . . be a Christ conductor. Much is said in every convention to be the greatest need, but are we not afraid that the one great need is that more of Christ be released? And how is more of Christ to be released? Is it not through unhindered, open and human channels? We read to-night the words which Moody heard in Britain fifty years ago, words which moved him as no other words he ever heard, words which transformed his life. A humble christian said in his hearing: "The world has yet to see what God will do for and through the man who is wholly consecrated to him." "A man" thought Moody, "not a great man, not a rich man, not an eloquent man—a man—I am a man. It lies with the man whether or not he will or will not make the entire consecration. There is a startling chapter in the O.T., which represents God as looking up and down the earth to find here and there a man whose heart is right, so that He can show Himself strong towards that man. Christ moves amongst us in this conference to clothe Himself with men and women. I repeat it, He desires to clothe Himself with men and women in this conference, and what will not take place—if we let Him do so? God grant that none of us may sink down to a life of mediocrity when it is possible for us to go back in newness of life and henceforth to show forth the excellencies and to manifest His power. May our living Lord before whom the idols must fall, actually conquer

us, actually subject us. May the sustaining memories of His cross and the love, wherewith He has loved each one of us, lead us at this time to hand ourselves over to Christ, wholly, irrevocably and henceforth to do His will and not our own."

(“Consecration” JOHN MOTT.)

7. THE ECONOMIC LIFE OF THE NATIVES OF THE UNION OF SOUTH AFRICA IN RELATION TO THEIR EVANGELIZATION.

(Dr. J. Henderson.)

When the religious statistics for the Native people of the Union of South Africa presented in the last Census, taken in 1921, are compared with those of the Census of 1911, missionaries cannot but find ground on the face of them for encouragement. I shall set down the principal totals and percentages that concern the Bantu, the figures for the Hottentots and Bushmen being negligible.

Cape Province.

	Christian.	Heathen.	Total Population.	Percentage of Christians.
1911	443,110	1,076,829	1,619,939	29.15
1921	612,906	1,027,256	1,640,162	37.37
Increase of Christians 8.12 percent.				
Increase of Population 7.8 percent.				

Orange Free State.

	Christian.	Heathen.	Total Population.	Percentage of Christians.
1911	158,017	167,807	352,824	48.50
1921	245,768	176,210	421,978	58.25
Increase of Christians 9.75 percent.				
Increase of Population 29.5 percent.				

Transvaal.

	Christian.	Heathen.	Total Population.	Percentage of Christians.
1911	284,275	935,570	1,219,845	23.3
1921	485,376	1,010,493	1,495,869	32.5
Increase of Christians 9.2 percent.				
Increase of Population 18.4 percent.				

Natal.

1911	140,965	812,433	953,398	15.33
1921	261,306	878,498	1,139,804	22.93

Increase of Christians 7. 06 percent.

Increase of Population 19.6 percent.

Union of South Africa.

1911	1,055,942	2,963,064	4,019,006	26.27
1921	1,605,927	3,091,886	4,697,813	34.29

Increase of Christians 8.02 percent.

Increase of Population 16.8 percent.

The position revealed by these figures is that ratio of native Christians to the Native population, which was a little over one to four in 1911 had risen in 1921 to one to three—to be precise, from 26.27 per cent to 34.29 per cent. The Orange Free State, where evangelization is most advanced, from having 48.5 per cent professing Native Christians in 1911, reached 58.25 per cent in 1921; and in the Cape Province, which comes second in progress of evangelization, the increase was from 29.15 per cent to 37.37 per cent. Looking at these figures from another standpoint we should note the very significant fact that while the Heathen population in the Union has increased by only 4.34 per cent, the Bantu professing Christians have increased by 52.08 per cent. Further, in the Cape Province, now for the first time, the actual numbers of the Heathen show a decrease, there being nearly 50,000 fewer than there were in 1911. These statistics are decidedly encouraging; but it would be easy to overstate the importance of the increases, and to form too optimistic a view of the early future. What proportion of those who wrote themselves down Christian have the mind of Christ, and a new life from God unfolding within them, who can tell? If we were not influenced by the optimism of our Lord and His lesson from the grain of mustard seed, the discounts we would make might be very large.

Perhaps the most arresting statistical fact of the situation is that, leaving out Natal, which is still three-quarters Heathen, and where to a large extent evangelization is

still in its primary stages, in the Cape, where missionary effort has been maintained for well over a century, the percentage of increase of Christians for the last decade is the lowest in the Union. It would seem a reasonable expectation that when Christianity had been accepted by above one-third of the Native population over a wide area, as in the case of the Cape Province, or well over one half of the population, as in the Orange Free State the rate of increase would be accelerated, the movement towards Christianity assuming a mass character. But it is not so. Compared with the newer fields the older show little or no advantage. The rate of increase is pretty nearly the same all over the Union. Now we all know that this slowing down of evangelization, where rapid progress might be expected, is not due to competing religion active in these fields. Mohammedanism, the only possible rival of Christianity at present, so far exerts practically no pull upon the Southern Bantu. When they break with heathenism, if they adopt any religion at all, it is what under one guise or another calls itself Christianity.

The new circumstance in South African missionary work is that large numbers of the people, whose environment invites them, if it does not even press them, to exchange the old beliefs for the new, are manifestly not attracted to Christianity. Wielding the prestige of our modern civilization, with the gifts of education in its hands and promising to many what seems an affluence of favourable circumstances, our evangel avails little if anything more in securing even outward profession than in the remoter mission fields, where no glamour of circumstances surrounds it, and it comes with the message alone of God's love. Even the rise of strong Native Churches in the long evangelised regions appears to be giving comparatively little fresh impulse to the acceptance of Christianity among the Heathen.

The causes of this retardation no doubt are many, and far-reaching. Natives in towns and at labour centres observe that most of the Europeans whom they encounter seem to have no use, except on public occasions and as

regards some outward forms, for the Christian religion they are supposed to profess. The Heathen observe how poor an approximation in many cases Native Christians make to the standards of conduct preached to them in the new religion, and they affect to be scandalised at the undisciplined behaviour of the children of their church-going brethren. Perhaps what hinders them most is that they see so little of the indwelling power of God. But to enquire into these deep seated spiritual obstacles is not the task set to me. Mine is the humbler and simpler one of investigating hindrances arising from the physical circumstances of the people, and it is further limited to their present condition.

In light of the fact that Christianity, down the ages, has commended itself to all sorts and conditions of men, Greek and barbarians, bond and free, no informed person will attach final importance to environment. But as to successful growing of corn, good seed, sunshine and rain are not quite everything, the seedbed also being a determining factor, so it is with the sowing of the Word. No doubt the seedbed in Galilee and Judea in some considerable respects was well fitted for the planting of the Gospel. The first disciples, although poor, have nothing about them to suggest that they were born in abject circumstances, and missed the protection and benefits of a decent upbringing. In the time of our Lord the poverty of any section of His race was not a burning question, at any rate not more than say slavery. The oppression and distress against which the prophet Amos inveighed were no longer acute, and the needy were functioned for by long established social arrangements.

Each stage of civilization appears to have its own appropriate standard of living. When the Europeans first landed on these shores they found among the aborigines standards of living consonant with such intellectual and religious advancement as they had so far achieved. The phenomenal rapidity of the evangelization of Nyasaland is, I believe, in part accounted for by the circumstance that, once the slave trade and tribal raiding were checked, the mode of life of some of the tribes proved fairly sus-

ceptible of Christianization. While not underestimating the successes of devoted workers among the submerged of great cities, we cannot but recognise that bad economic conditions, whether on the African veld or in the slums of London do place serious stumbling blocks in the way of the Gospel. As Principal Cairns once said of the slums of Edinburgh, grossly unfavourable conditions, such as the extremely poor are sometimes subjected to, are an insult to Jesus Christ.

Now the incoming of our civilization among the Southern Bantu, as everybody cannot help seeing, has upset their economic equilibrium. In respect of housing, food, clothing and surplus, they are cut loose from the certainties of even thirty years ago. Accurate information regarding Native resources is difficult to obtain on any large scale. Hitherto the various Census Returns have not been framed with this aspect of our common life sufficiently in view. Such rough calculations, however, as can be made from Census and other sources, admit of no conclusion but that the Native people generally are in very poor circumstances. In recent years it is common to hear the traders and the representatives of large wholesale firms which supply the Native areas and territories discussing Native solvency. For the congested areas opinion is unanimous that the Natives, taken in the mass, are insolvent. Debt is almost universal, and as many of them have no assets that would realise ten shillings in the pound, their future as regards production and wages is pledged. In his Report on East Africa, Dr. Jesse Jones comments upon the abject poverty of the Native people of some of these regions. The same observation might be made of the Southern Bantu, but whereas the East African Natives are poor in the midst of vast undeveloped resources, in the South the resources left for their developing are absolutely limited. Considerable expectations are fostered from improved methods of agriculture, but, while such improvement will benefit the condition of living of the people settled on the land, it is vain to hope that agriculture is going to make the present Native territories and reserves provide for the natural increase of the popu-

lation. The present position of Native economics is unstable and unquestionably deteriorating.

Lovedale, where I work lies within a few miles of the site of the Xosa village where Dr. Van der Kemp made the first missionary contact with the Bantu of the South in 1799. In the surrounding district missionary work has been prosecuted for over a century, and it is more than sixty years ago that the land was finally apportioned between the Europeans and the Natives. Here we have the opportunity of observing the effects of the contact with our civilization as spread over a sufficient period for forming reliable judgments. Practically the whole Native population of this area still lives in wattle and daub huts, but to-day there is not such sufficiency of these as primitive heathenism required. The average number of persons inhabiting a hut, twelve to fifteen feet in diameter, in the King William's Town Division, is a little over four. In the neighbouring division of Victoria East it is over five. To find a parallel for these housing conditions we must turn to the M.O.H.'s statistics of the most congested slum in Cape Town, which the Magazine "Our Health" quotes as "shocking revelations of the sordid misery of the poor." In the Cape Town congested quarter, out of 914 houses, 56 have between four and five persons per room. But in the two Native Divisions referred to what are extreme cases in Cape Town are only the average; in other words this Native rural area is vastly worse off for housing accommodation than the worst town slum. Further of the Native inmates of these small huts, in the King William's Town Division, on an average one is a male over eighteen years of age, in the Victoria East Division in 50 per cent of the huts the average is two males of that age. What such overcrowding means for health, where windows are the exception and the floors are of clay, and for decency, not to say morality, I need not enter upon. Further whereas formerly huts after a limited period of use were regularly burned down, scarcity of material no longer admits of that sanitary measure until long after they have become unfit for human occupation. Statistics of clothing are not available on any useful scale,

But it is common knowledge that never in the last twenty-five years were so many children going stark naked as in the present winter in the congested areas, nor the dress of the women and the old people so poor. What the effect of the increased Customs duty on blankets will be I am unwilling to contemplate. No doubt the recent long drought accounts for some of the misery at present so obvious, but it was there before the drought bad enough. Coming next to food, congestion of population has deprived the cultivated lands of their legitimate rests and rotations, so that the same land has been under maize for more than twenty, in many cases more than thirty years continuously. The inevitable consequence is that the yield has shrunk to less than half the normal. On August 31, 1923, in the King William's Town Division the Native-owned cattle numbered 91,254 and in Victoria East 9,559, which works out at about one beast per Native in the former and about $\frac{3}{4}$ of one in the latter. The significance of these figures is grasped only when it is recalled that the Bantu being a pastoral people their wealth was in their cattle, and to-day still 95 per cent of them have no other banking account. But even these low figures as regards cattle are worth less than their face value. They represent serious overstocking of the Native Lands and commonages, whereby thousands of acres of grazing have been destroyed, the edible herbage being replaced by *helicrysum* and other useless vegetation, and as a banking proposition they are far from being safe. In the season 1922-23, when there was only a partial drought, in the King William's Town Division there died of starvation and disease over 13 per cent of the cattle and over 20 per cent of the sheep and goats. As the returns included European-owned stock among which the loss was comparatively small, the death-rate among Native-owned cattle may safely be put at twice that percentage.

The density of the population in the two Divisions to which I have been referring is not the greatest in the Union, according to the Census Returns. For the King-William's Town Division it was 71.37 Natives to the square mile in 1921; but as there are considerable European farms,

and large mountain commonages in this Division, the figures are misleading. In some of the locations the density is from 100 to 120 per square mile. The country could carry this population only if it was agriculturally very productive, which unfortunately it is not, or provided on a great scale industrial employment of which there is next to none.

The prosperity of a primitive people is reflected in their numerical strength. In the decade covered by last Census the King William's Town Division instead of showing a normal increase in its native population had an actual decrease that amounted to 2,300. It is further to be noted that 2,205 of the decrease was in females, the element of the communities that stays mostly at home. Apart from births there was during this decade an influx on an appreciable scale of Native families removed from European-owned farms by the operating of the anti-squatting laws. No doubt the primary cause of this decline was disease. The heavy toll that the influenza epidemic took was augmented by the outbreak of typhus—the typical disease of poverty, uncleanness and bad clothing. But phthisis—the disease of overcrowding—and enteric fever—the disease of inadequate and polluted water supply—together with a high infant mortality operated all the time.

The agricultural limitations of the area and the dearth of local employment drive the adult males out in search of work. The figures in this connection are impressive. On May 3, 1921 the native males between the ages of 15 and 50 in the King Williamstown division numbered 17,456. Of these 9,516, that is 54.5 percent were away from their homes. When to this number of absentees is added the considerable proportion among those left behind of unfits that is to be expected in the circumstances of the people, it will be realised how seriously Native home life and home economics are being disorganised. But large as the number are of those going out to labour centres, they by no means exhaust the supply of men desiring employment the physical standard required for the Mines is so high that at some recruiting centres considerably more than 50 percent of those that apply are rejected. The sea-port and town employments attract the older men in

greater numbers than can find work. Many of the undergrown lads go to the sugar estates. For women the openings of a respectable nature are scarce and few leave their homes. In farm work alone is the demand much greater than the supply of labour offering, a call existing at this moment for men to reap the maize harvest in the Free State, which is not being responded to. The natives fear their isolation on farms far away from their homes. It is not without bearing on their disinclination that the capital of the Free State, Bloemfontein, in some respects the most advanced city in the Union as regards Native policy, until a year ago provided only sixteen hospital beds for a Native population of 20,000.

It is, without question, the income from the labour centres that keeps the congested areas going. But unfortunately native wages are still practically regulated by the law of supply and demand, and not by consideration of the support of the worker and his dependents. Were the wages needed, as probably in earlier times was the case, only to supply nearly adequate home-produced supplies, they would be of incalculable advantage for developing the people, but when they are required to support families in remote native communities who have to buy at credit even the staple articles of diet they do not suffice. They enable the families to drag along, but they do not solve the problems of livelihood for the future. The native outlook is thus bleak, in many cases near to hopelessness.

Now, briefly what are the moral and spiritual repercussions of these adverse circumstances? (I have occupied myself mostly in detailing the situation in a long settled area, because I believe that it exemplifies the conditions towards which the areas, where contact between the natives and our civilization has been more recent, are steadily and fairly rapidly moving). As regards the Heathen, stress of circumstances appears to be breaking down taboos and restraints that served useful purposes. The youths tend to throw away restraint and to form bands of hooligans. The old people are perplexed, and bitter, regarding every change with suspicion and fear. In the Christian communities, overcrowding, delay in marriage, absence from home, barrack life and prostitution at labour

centres have greatly increased immorality. Social good qualities such as hospitality are being undermined. Dishonesty manifests itself in unexpected forms, and evil is concealed for lack of a public conscience. Among the educated there is a section that professes emancipation from religion. By many more religion is regarded lightly as soothing to women and children, but not worth the trouble, at any rate the immediate trouble of healthy men, an attitude not confined to natives, but significant among them for the numbers now assuming it.

When Christianity laid hold upon the Negro slaves in America their condition was very low, but not immeasurably lower than that of our native people where the economic pressure is severest. In their oppressed circumstances it was natural that the future life should appeal to them, and, as their "spirituals" so pathetically testify heaven was to them the supreme attraction of Christianity. So among the Bantu, interest in the Christian religion centres largely in the hereafter, witness the constantly recurring references to faith in the resurrection quoted as death-bed utterances in obituary notices in the native newspapers. From this absorption of religious interest in life after death it would seem that unhealthily little attention is given to the spiritual business of the present. In consequence sin itself appears to be inadequately apprehended, and our Lord is insufficiently recognised as a Saviour from present sin. As a secondary consequence Christianity presents itself rather as a mystery, a cult, an occult system for securing a desired end. This knowledge may be possessed so some appear to believe, without a corresponding Christian character, even by persons morally corrupt. Hence there has been the multiplying of new sects, each with its own leader, rarely so named but in general conceived as a priest, familiar with the laws and sanctions of the Deity.

That this unstable economic position is peculiar to the Bantu at the present time I do not suggest. What is peculiar in it is that it is not a product of the War, but of conditions that have been steadily operating since first Europeans came into contact with them; and, while their position was aggravated by the War, it will not be remedied by the measures devised for the war's aftermath. As we

all know the native question is largely the land question, and it is bound up with policy that touches South African feeling at the quick. What call have missionaries to interfere? We must intervene, it seems to me, because the situation is dishonouring to Jesus Christ in a land that claims to be Christian. It is not participating and embroiling ourselves in party politics that is needed, but engaging with the forces of selfishness, restricted to no party, the Cain spirit that disregards even the sanctity of human life, and shirks responsibility. But when we make representations to persons having other responsibilities we have need to be careful lest in seeking to remove the mote from their eyes we fail to be concerned about the possibility of a beam in our own. I feel that we missionaries cannot free ourselves entirely from blame for the over-emphasis that we now note being laid on the future life. We have not followed as closely as we ought the example of our Lord, who so strikingly opposed Divine power to unfavourable human circumstances, and to whom the passing inconvenience even of the temporary hunger of a crowd was a concern. Our country has the unenviable distinction among the mission fields of the world that it hardly at all associates and accompanies the healing of the body with the healing of the soul. The circumstances amid which we live subtly alienate the missionaries from their people. There is not such pressure as is experienced in the interior even to learn their languages. Possibly nothing is injuring the cause of the natives at the present time more than ignorance as to their condition within their reserves. Are missionaries informing themselves sufficiently and making proper use of what they learn? Perhaps the greatest assistance that the Education Commission to East Africa will render us is in its fresh impulse to community service. The education of the natives is still effectively in missionary hands, and after long agitating we have secured recognition of the policy of adapting it to Native needs. But now with the ball at our feet we are failing. I venture to suggest that nothing would help on the consummation of the Kingdom of God among us more effectively, situated as we now are, than that missionary effort should concentrate for a period on the schools,

engaging with all its strength in community service in and through them.

The statistics on which this paper is based represent a battle half won. The situation is anxious, and there are some who fear it is passing out of our control to a crisis fraught with incalculable consequences of disintegration. But in spite of our never relaxing difficulties of racial relationship we have the cheering reflections that as yet nothing has occurred to destroy confidence in the final issue.

8. THE RELATION OF EUROPEAN CHRISTIANITY TO THE SUCCESS OR FAILURE OF THE EVAN- GELIZATION OF THE NATIVE.

(The Rt. Rev. Bishop of Pretoria.)

My friends, before I begin I want to say a word that might apply to perhaps a few people in this audience. Recently we had some addresses in the Palladium Theatre: I gave one address, Bishop Carney gave another, and some others gave the other two. In a fashion which, I am sure, will not be imitated by these notable gentlemen on my left here, the reporters failed to show the capacity either to understand or to report what was said on these occasions. Both Bishop Carney and myself were most grossly libelled, really, by the reports that appeared in the papers as to what was said—Bishop Carney especially. And a paper called "The Life of Faith" then published a paragraph in which it was cheerfully asserted that we were on the side of the anti-Christ. It was a wounding thing. And if any of you are readers of "The Life of Faith" you must just take it from me that that report was simply not a true report.

Now before I read my paper I want to read to you some familiar words, but not too familiar, from the Epistle to the Ephesians, drawing attention especially to the way in which amazement, wonder and awe break through, breathe through, the words of St. Paul at what he calls the mystery, the mystery hidden all down the history of the world, the mystery of reconciliation in Christ: "Wherefore remember . . . Who created all things."

I cannot begin this paper without expressing my doubt whether those who invited me to read it were wise in so doing. I think that those who read papers at such a conference as this ought to have behind them the authority of prolonged missionary experience. I have no such experience. And I feel very much my disqualification for speaking to this audience, composed as it is in part of so many who have earned the right to speak of things to do with the Bantu peoples. This paper would have been vastly enhanced if I had my mind richly furnished, and at first hand, with knowledge of what the natives think of our European Christianity. As it is, I must do what I can to set out what I think the effect of European Christianity is on the native mind. But kindly notice, at the outset, that I would not have volunteered for the task but was pressed to undertake it. It is—though I do not find this sentence in my manuscript, and it won't figure in the report—it is the Committee's funeral. (Laughter). At the same time I should like to say how glad I am to be a member of the conference; how honoured I feel by the invitation to make a contribution to it, however inadequate that contribution may be.

It is difficult to treat of the subject assigned to me without gloom. I am bound to say that I think that European Christianity, so-called, operates mainly to hinder the evangelization of the native—I mean in this country, the European Christianity in this country. The gloom can be relieved a little by distinguishing between European Christianity and our supposedly Christianized European civilization. Doubtless there are in this room many men—women, too—who though European are effective and compelling witnesses to the Love of God in Christ. European Christianity has had a great roll of Christ-men and -women as evangelists among the Bantu peoples of Africa. Barriers which intervened between Europeans and Bantu have been surmounted by the gospel embodied in many a devoted missionary. Whatever we may think and say about the degree in which we Europeans have hidden, and hide, our Lord from the native, let us thank God for the manifest fruit given to the gospel as carried by Europeans to natives.

The Church of Christ is in this country, as elsewhere, in a broken confusion, yet even so the "gates of Hell" do not prevail against it. But the native is exposed to the influence not only of the missionary but every kind of representative of European civilization. All white people in this country are missionaries of something, whether good or bad. I suppose the native is disposed to think that Christianity is the religion of the white man, and that therefore every white man is a Christian. If that is true, or in whatever degree that is true, then we must admit that the Christianity embodied in the average white citizen who comes in contact with natives is, with honourable exceptions, a highly diluted and a compromised thing; and, in no few cases, is not worthy of its name.

I am sure, and in some degree I know, that every walk of life in South Africa has been adorned by genuinely Christian men and women. There have been, and are, worthy Christian mine managers, miners, business men, magistrates, commissioners, traders, lawyers, masters, and mistresses of household; and yet, I do not think it is an exaggeration to say that the average boss on a mine shift, the average lawyer having to do with native cases, the average woman employing native maids, is but imperfectly representative of the gospel. If so, the impact of our civilization as representative of European Christianity upon the native life, has had the effect of emphasising a yawning gulf between Christian profession and Christian practice. I think the native has been shrewd and quick to detect the existence of this gulf. I cannot doubt that many a young native emerging from the atmosphere of a mission station, in a district where the missionaries have represented white Christianity, and coming say to Johannesburg has had it suddenly come home to him that the missionary is the exception that does not prove the rule, and the rule is, there is little of Christ among white people.

It struck me in listening to Dr. Donald Fraser how far more favourable to evangelization Central African conditions are, compared with South African. Still, in the former the missionary has got the native almost to himself. The native life is still relatively remote from the disintegrating influences preponderating in modern civilization.

Now I might spend such time as is allotted to me in discussing this phenomenon of the barely Christian character of our civilization; I might ask whether civilization has ever been Christian, and if it has, try to show how it has lost its virtue. I might trace the degree in which during the last century the soul of Europe has gone after other gods, not least the gods of force and of mammon. I might dilate on the reasons why Europeans occupied whether with the fierce struggle with nature, as farmers are, or with the acquisition of mineral wealth; why they are likely to be more than usually unrepresentative of such Christianity as there is in European society. After all, take the second instance: Johannesburg once was a mining camp. Mining camps have never been remarkable, I think, for very devoted Christianity. But I prefer not to use ~~my~~ time so.

I am afraid for one thing, that we in this conference may fall into the pharisaism of blaming others and of congratulating ourselves that we are not as they. I suggest that we should be better employed in being critical of ourselves and of our stewardship of the gospel. So I leave the topic of European civilization and turn—as, after all, my title bids me to do—to European Christianity.

I had better say at once that for several reasons I cannot deal with the very interesting question, whether Christianity in faith and practice needs, so to say, to be de-Europeanized or de-westernized in being passed on to the Bantu; whether, to put the thing another way, Europeans have been too ready to impose their own intellectual categories and religious traditions on the native. For one thing, and mainly, I feel too inexperienced to treat of this important question. Then again I doubt not I should be thought to be verging on the partisan if I discussed whether any emphatically sacramental religion in which Spirit and Sense, in which the inward and the outward are in fruitful interaction; whether such religion is suited to and is in harmony and Bantu characteristics. Still more shall I be venturing on Tom Tiddler's ground if I try to estimate the congeniality of episcopacy and the Bantu tradition of loyalty to a chief.

But what I will venture to say is this—and it is in line with a striking passage in Dr. Zwemer's fine address last night. I think it is evident that modern anthropology and the study of religions and the study of the Bible against the background of both, have greatly reinforced the significance of the Jew as the spiritual middleman among the nations. We see afresh how his soul was the medium through which that which is universal for the whole race of mankind was revealed. Truly, if we desire to be essentially catholic, we need to love and to understand and to be loyal to the Bible.

I pass then to consider European Christianity in South Africa. I speak as one who is responsible for European congregations. I ask myself, therefore, how much their Christianity aids or hinders the evangelization of the native? The first thing, I think, to reply is that it is concerned hardly at all with the matter. Speaking generally, there might almost be no native at all at the door of many white congregations. I know that in some degree—perhaps in a great degree—and especially I believe in Cape Colony things are better with the Dutch Reformed Church. Certainly that Church gives great sums to missionary work. But my experience of the English Church—and I speak of what I know, therefore, in the Transvaal—justifies my saying that it, as representative of European Christianity, is hardly won over to the missionaries' cause of its Lord, and is in no little degree opposed to it. I confess—and I am only saying here to you what I often say to our own people—I confess that such self-content, introverted and un-missionary profession of the gospel, weighs upon my soul like lead. Unless Christian discipleship is outgoing, it is in jeopardy of forfeiting its right to be called Christian.

One of my younger clergymen who is in charge of two country-town congregations, wrote to me latterly: "It seems to me that we are busy for ever baling out the old boat—that is, the Church—without ever putting out to sea." Yet I would not say that European Christianity, even though closed in heart to the evangelistic cause, is quite without effect in colouring and leavening the dealings

of individuals with natives. I am very ambitious not to exaggerate in all this. There is, after all—I am sure there is, I know there is—much happy and kindly treatment of natives by masters and mistresses of all kinds; and I have no doubt that that is the by-product—yes—of this kind of Christianity which I have described as being at any rate in theory and intention un-missionary. Personally I can think of one instance where the obligation of lending help to a local native mission is recognised by a group of European Christians. But on the whole I judge the present temperature of European Christianity as regards missionary donations is so cool that it hardly mitigates at all the habit of South African white society—the habit to which everyone of us is susceptible—of looking upon the native as only a means to our comforts and service, as only a convenience, and not as a fellow human being with a soul and character in the making and a value in himself. (Hear, hear).

It is not, I think, therefore too much to say that the presence of so much un-missionary white Christianity in this country acts like a continuously-applied brake on the wheels of missionary progress. Much of the missionary work that is in existence is thus given a foreign, or exotic, character. It is without real roots in South African soil.

Now here I would insert a word expressive of recognition of the many factors which make missionary heartedness difficult to attain, and maintain, when the native is at the door. It is so easy—I speak as someone who has addressed a good many missionary meetings in England—so easy to be enthusiastic for missions when leagues of sea intervene between you and the native peoples. It is by contrast so hard for charity to begin at home when “home” is South Africa. (Hear, hear). Racial and colour feelings and fears, are very real things. Therefore we ought to understand that it requires unusual imagination and vision, real heroism and peculiar patience for such practical Christianity to be shown to the native by the average Church member as is so often shown in Europe towards the poor. The activities which again and again are

discharged in England, for instance, by unofficial, unpaid people; the activities say of what? Mothers' meetings, boys' and girls' clubs, district visiting and so forth. They should have their counterpart in South Africa, (Hear, hear)—as the natural, unofficial, unpaid ways in which Church members find outlet for their loyalty and gratitude to the Saviour; ways in which they try to serve those less fortunate than themselves. But I think such activities they ban in South Africa. Quite true, there is a certain amount of giving to missionary work. But that outgoing, philanthropic work in the name of Christ, conducted by Church members just because they are Church members—all I can say is, in my diocese, I do not think it exists. But in saying that I want just to add that anyone who attempted it would meet with very real practical difficulties (hear, hear), as, for instance, to mention only one, the difficulty of language.

Well now, my friends, we shall confront the question: Why is our European Christianity so apathetic as regards the evangelization of the native? I reply first and foremost because..... because of unconvertedness. Anyone who has really been touched by the Love of the Father in Christ Jesus and in Him crucified; anyone who has really turned towards Jesus Who loved us, gave Himself for us, cannot but desire to share his heart's treasure with others. In the end—this, I think, was I was going to say almost the sole point, but the main point, at any rate, made by Donald Fraser; in the end there is only one thing strong enough to outweigh all the influences which tell against evangelism in this country, and that is the constraint, the constraint of God's Love, God's Love for His children. (Applause).

Well, that is the first answer. But I go on to say that white apathy, European apathy in this matter is symptomatic of the disastrous degree to which nationalism has made inroads upon even the sanity of the gospel. Religion, in the sense of its being something wider than Christianity, as an element in man's natural constitution has always been serviceable for the giving of sanction to national, tribal and group institutions. As I look at

English and Dutch Christianity as a whole, I cannot doubt that Christianity is being exploited to lend sanction to and to intensify national or patriotic or tribal sentiment at the expense of the gospel's super-national character. (Applause). All the world over Englishmen have been singularly content to cultivate a certain degree of Christian loyalty by way of an accompaniment to loyalty to the Union Jack. It is not extravagant to surmise that many Britons have drifted really into substituting a British Deity for the One God and Father of All Mankind. And I believe that a parallel disposition is to be found among many Dutchmen. (Laughter).

Now, my friends you are not going to like what I say here, but you will forgive me for saying it—for saying what one believes to be true. I know that I am touching on controversial issues. I trust I may be forgiven for going on to say, it seems to me that what has been contributed powerfully to the sway of nationalism or tribalism among European Christians, has been, and is, the way in which the Bible has been expounded. Far and wide the Bible has been presented to man for acceptance wholesale as being in all its parts of equal value and authority. Thus to I think a fatal extent the Old Testament has been put on the same level as the New; and, after all, no book in the world is in some of its parts such a full and ready manual of a tribal or selfishly national religion as the Old Testament.

I recall conversations at the front of the subject of missions on the one hand—or, as we often discussed it, on the rightness of retaliation on the other. Average men thought that they had advanced an invincible support for their hostility to the one and their adherence to the other by saying, "But, padre, it's in the Bible. It's in the Bible. The black man is a child of Ham and for ever destined to be the under-dog to the white man. I tell you, padre, it's in the Bible. 'An eye for an eye and a tooth for a tooth.'" I suggested such sentiments have been partly engendered by that..... devotion to the Bible which has been fully lacking in discrimination, which has slurred over the essential subordination of the Old Testa-

ment as only preparatory to the new, which has hidden again the mystery, the mystery of the catholicity of the gospel, the catholicity of the Church of Christ. (Hear, hear). I often wonder what effect such lack of discrimination has upon native minds. The effect must be powerful. An incident like Bulhoek was a signal thrown up to illustrate the degree to which quasi-Christian natives have gone, no further than loyalty to the Old Testament. And, if it is true that many British and Dutch Christians find Old Testament support for maintaining little missionary, or unmissoinary British or Dutch kinds of Christianity, it is not to be wondered at that the Bantu is susceptible to Ethiopian propaganda, that is, to the cultivation of a racial or black Christianity.

Now what I have said means that the sectionalism of European Christianity robs it of much of its capacity to aid the evangelization of the native. Another aspect of the same thing is the divisions among white Christians. No one can appreciate readily the chaos, the anarchy of much European, not to mention American, Christianity until they have been in the mission field. A manifoldly divided Christianity, productive of new divisions among the characteristically imitative natives, does not deserve to be powerful in evangelism. Now this is a great and a vast topic by itself. I can do little more than allude to it. But I want to say this: I suppose that many in this conference would say, if they spoke their minds, that rapid progress might be made towards the reunion of divided Christians were it not for the adherence on the part of the Church which I represent to positions which perpetuate division. Many of you, I expect, feel that Anglicanism is little better than Romanism in its refusal to recognise the Christianity of other Christian bodies. Well now, I speak for myself—and for a great many Anglicans: I think the main body, the English Church—when I say that I gladly recognise the manifest grace of God among Christian brethren from whom the English Church is ecclesiastically separated. I am forbidden by experience to claim an exclusiveness for catholic order (hear, hear) in the sense of denying the

testimony of those who are outside such order to their knowledge of Jesus Christ. But now this is my point, and I beg you to think of it: It is the very fact that Divine Grace is so ubiquitous, so available, so real, so diverse, so clearly not to be claimed exclusively for any Church Order, that makes the problem of reunion; for genuine Christian experience, as it is enjoyed by individuals and groups in all their natural varieties and differences, tends inevitably to take on the colour of those varieties and differences. Thus there emerge forms of Christianity which have racial, national, group, local, class, individual characteristics. It is in the face of this that I beg you to believe that we who inherit the tradition of the Church as the given and visible body of Christ believe that we have in trust something that is vital to their reconciliation and incorporation into one body of all the wealth of sundered Christianity. I would beg those who do so manifestly know and love the Lord Jesus to consider yet again whether loyalty to Him should not mean their acceptance of unifying order for the sake of the one body. I cannot believe—I would like to, but I cannot—that mere mutual recognition by differing Christians of each other's Christianity and the agreement that consequently they are all one in Christ, can be powerful enough to surmount the deeply imbedded, divisive tendencies of human nature. I mean the visible reunion without a deep sense of spiritual unity would be hollow and formal. Let us humbly ask from God the power to recognize one another, to love one another, to welcome the fruits of the Spirit wherever manifest. But let us dare to face up to the truth, as I think it is, that reconciliation and incorporation into one visible body is no addendum to the gospel to be devised by man, but is itself an integral part of the salvation wrought out by God in Christ. It requires more than mutual recognition, tolerance, mutual loving kindness. It requires obedience for the Lord's sake and for the sake of His body, the Church. Such obedience would be a peculiarly lovely fruit of grace on the part of those who, having a rich experience of the Lord Jesus Christ, individually and in groups, are most

tempted to think that they need nothing more and so remain content with the invisible unity of all believers.

Now I said at the outset that it is difficult to avoid despondency in considering the relationship of European Christianity to the evangelization of the native. Yet I do not doubt that I am proving—and have proved—history is, I am sure, a cordial once again to drooping spirits. Hope, too, springs out of our very discontent. We need not be surprised at the clash of the gospel with the standards of worldly wisdom and acquisitiveness. The gospel is too precious ever to be popular. We can be made the more aware of the truth of that, of which we are trustees, through the very experience of its being opposed, through the very experience of its having to fight for its life. The gospel characteristically is that which ever seems to be losing and yet is never beaten. (Hear, hear). The essential elements in its amazing mystery, once hidden from the sons of men, have been hidden again; but they are being revealed anew. And amid all the perplexity and distress of nations we know whither to look, with hope and confidence. It is to Him in Whom God is reconciled, the world unto Himself, in Whom therefore, and in Whom alone, the world shall yet find its reconciliation. Let us not fail in our tribulations. (Applause.)

9. THE ARREST OR PROGRESS OF CHRISTIANITY AMONG THE HEATHEN TRIBES OF SOUTH AFRICA.

(Rev. John L. Dube.)

It is a good thing that the Executive Committee of this Missionary Conference, has invited Native delegates to attend and discuss matters pertaining to "The Evangelisation of South Africa." The work of evangelising the Natives of South Africa is so great that it requires the co-operation of both white and native missionaries. Inter-racial co-operation in this matter is as important as it is in any constructive movement in race relations. The frank discussion of missionary problems between blacks and whites in their efforts to spread the Kingdom of God among the Bantu people of South Africa cannot but

help to dispel misunderstanding, suspicion and conflict. White missionaries cannot afford to ignore the native element in winning South Africa for Christ. We native ministers and missionaries are but children of missionary effort—children who in their return must be a great force in spreading the good news of salvation among their people.

James Bryce wrote in 1897 in his *Impressions of South Africa*: The strength and vitality of a race, and its power of holding its own in the world, depends less on the quickness of its intelligence than on the solidity of its character. Its character depends upon the moral ideas which govern its life and on the habits in which those ideas take shape; and these in their turn, depend very largely upon the conception which the race has formed of religion, and on the influence that religion has over it. This is especially true of people in the earlier stages of civilisation."

The aim of missionary effort is the teaching of Christianity to the Natives, and there are a great many qualities needed to make the natives live a true christian life.

The preaching of the Gospel and the Mission Schools are at present the most truly civilising influences which work upon the Natives, and upon these influences, more than on any other agency, does the progress of the Native race depend. There is no hopeful future for the Natives unless the majority of them take hold of the Christian faith. But there are so many obstacles and difficulties, that after a century of missionary effort, there are still over three million Natives in South Africa who are not influenced by the Gospel.

It has taken a long time for missionaries to realise the evolution that has been taking place in the Native mind. They have been tardy in giving the Native a moderate share in managing and controlling church properties. This has partly been the cause of many separatist movements with consequent hatred for European missionaries without whose guiding intelligence and experience, for some time to come, the purely Native church cannot expect to lay lasting foundations.

In my opinion the first and foremost hindrance to the

spread of the Gospel, is tribalism. Natives trained and educated by missionaries naturally resent being ruled by Native chiefs who are not educated and whose habits and ideas are backward. A Native christianised—whether a young man or young woman—refuses to enter into all heathen functions under the order of heathen rules. They refuse to eat meat offered to ancestral spirits, they learn habits of temperance and refuse to drink beer when offering it to their parents. The women object to being forced into undesirable marriages. The missionary who has taught these young people these ideas, at once is regarded as an enemy of the tribe, a person who has come to take away their children from under their control. This is natural and an uneducated mind can come to no other conclusion. Christianity makes the native more ambitious and enterprising. He requires more land to cultivate, and soon becomes well-to-do and members of the tribe buy their mealies from him. This rouses jealousy among the older members of the tribe and the chief himself. A cry is raised that the "Kolwas" are using up all the land, their cattle have no where to graze; and a studied obstruction against the spread of the Gospel is created.

The women who respond more quickly to the preaching of the Gospel, are confronted with the difficulties of lobola. This custom is a great hindrance to the spread of the Gospel. So long as our women are looked upon as an asset of commercial value, so long will the progress of the native be retarded. An unprejudiced diagnosis of this custom, will show it is at the root of the most things that hamper the progress of the Native people. Although the native woman is oppressed, nevertheless her influence in the home life is very great. Why is it that Natives who have worked on the farm for Europeans from the days of their boyhood—some have been made overseers and left by their masters to manage the farm—so soon as they return home, revert to their old sluggish habits, saying I bought my wife to do all my work. Those who have learned to cook for the best white families, when back in their homes do not even make an attempt to improve old time methods. All this can be traced to the evil of lobola.

Certain sections of the European community are too often another obstacle to the spread of the Gospel among the Native people. The example of many white people to the Natives has not been all that could be desired. The raw native cannot distinguish between Christian and non-Christian white people. They all look alike to him. Christianity is their religion. The bad language used by many white people to their servants, some teaching their children not to give the slightest respect to the Kafir who is destined to be only a drawer of water and a hewer of wood; the disregard for the welfare and comfort of their servants after work hours, the way they show more interest in their horses, dogs and cats—sending Natives to the meat markets to buy meat for dogs and cats when not even on Sunday do they ever think of buying meat for the Native servant; going out on Sunday to play football and tennis; going out to hunt and shoot on Sunday; the natives land being taken off under their feet and declared European lands by people who are supposed to be Christians, cannot but make Christianity have an offensive smell to a large number of natives who are not in a position to distinguish between these matters. Some tribes have called missionaries “pathfinders for their people to come and take away their land.”

It seems to me that there is a practical side to missionary work which is too often neglected—a missionary should not devote the whole of his attention to the spiritual needs only of the native people but should most certainly take active measures for the betterment of the social, economic and industrial condition of the native. An ounce of practical demonstration of interest in the Native's outward condition would often be worth a ton of interest merely in his inward condition.

Why should not the missionary show this interest in practical matters by raising the voice of protest when the natives undoubted rights are being trenched upon either by legislation or regulation. What an immense impetus christianity would have received among the native races had the missionaries who preached christianity united in effective protest against the colour bar and similar legislation, the so called replacement of native by white labour,

the increase of taxes on the native races both direct and indirect.

Native Christians and Churches have not always been a good example to raw Natives. Things that take place in some of our Mission Stations would shame a purely raw Native community. The ideals of Christianity are too high for the average Native Christian. Christianity aims at a sound character which means an aggregate of good habits; such as charity or practical love, respect of parents, spiritual and secular authority, loyalty, purity, honesty, thoroughness, method and system in work, cleanliness, temperance, thrift, industry and self-control. A tall order this! It is enough to stagger a white missionary, how much more a poor native just emerging from heathen habits. But one cannot subtract from the aims of Christianity to suit a group or a class. There is no racial distinction, or colour bar for these christian virtues, and no race can become truly Christian without them. When the raw Natives see the so-called Christians indulge in sin, they are not likely to want to become Christians.

Too many denominations. There are so many denominations, each claiming to be right and denouncing others, that the heathen native is confused and begins to think that there must be many kinds of Jesus and God. The Native sects have taken their hand at multiplying these divisions so that in one small community you find twenty different sects where one or two good strong Churches would do. In this case spiritual emphasis is left outside of consideration, and matters of theological and sectional differences take the place of evangelical preaching. I do not know where to lay the blame, but it is appalling to notice denominational jealousy and hatred among Native Christians of various churches. I sometimes wonder if European Missionaries teach their converts to have nothing to do with Christians other than those of their own denominations or sects. We who are interested in the political and economic development of the Natives are often confronted with this division amongst our people. In any general movement for the advantage of Natives, if the leaders happen to be Wesleyans or Congregationalists, members of other denominations refuse to take part. I am glad,

however, to notice that this attitude is gradually dying—it has taken tremendous effort on the part of Native leaders to kill this feeling amongst the Native Christians. This is so great that comparatively very few Native ministers of the Gospel, take part in National movements for the improvement and betterment of the Native position, and their people are getting ahead of them in this respect.

Industrial centres have arrested the spread of Christianity among the Natives. Raw Natives suddenly coming face to face with European civilization, totally unprepared for the evils which civilization carries in its train, unaware of its pitfalls, getting more in touch with the lower classes of European rather than the best, separated from Kraal life and family life with which they are familiar become victims to worse habits which they take home and ruin home life. Unaccustomed to healthy conditions, unused to clean habits of the European, using clothing in common between members of the Kraal, eating off the same dishes, spread these diseases amongst themselves, until the vitality of the tribe is greatly undermined. The old people who, as I have said before, cannot dissociate Christian from non-Christian white men, regard them as killers of their race, and are reluctant to accept any kind of message from them.

In these industrial centres male Natives are followed by their women. In a short space of time these women start illicit liquor trading, they become manufacturers of all sorts of strong drink, first to supplement the earnings of their men and afterwards on their own, and gradually sink into lives of prostitution. In our part of the country you can see hundreds of these raw and innocent women at the end of the month flocking into Towns, ostensibly to fetch money from their relatives to discharge debts or to buy food. They come by train or motor bus, hardly any male relative accompanying them, a thing unknown before in the history of our people, for women to travel unaccompanied by males. They come into stables where gangs of various big firms sleep and spend a few days under those conditions, with the result that they become immoral, and others become so used to Town life that the parents even with the co-operation of municipal authorities cannot get

them out of Town. All these have their share in arresting the progress of Christianity among the natives. The missionary forces in towns are inadequate to offset this flood of evil.

Notwithstanding the many influences that arrest the spread of Christianity amongst the Native people, the missionaries of the Gospel need not be discouraged. The wonder is that in spite of all these difficulties the Gospel has made the progress it has made. A religion like Christianity striking at the root of all that is evil to men, must of necessity have a slow progress. People prefer the works of darkness rather than works of light, because their hearts are evil. It is perhaps well that the seeds are growing slowly rather than it would have a mushroom growth and suddenly collapse. We have heard in India of practically whole tribes being baptised into the Christian faith. Do you suppose the majority of those people realise what they are doing and what it means to live a Christian life? I doubt it.

Many times in my travels in various parts of South Africa I have had inspiration in seeing the good work of the Gospel. When I started work twenty years ago, I found very few Christians in the back parts of Natal and Zululand, but of late years I have seldom slept in any place where I wasn't asked to lead prayers or to offer words of Christian advice. Way down at Ndumo in Northern Zululand I came to a kraal where nearly all members were dressed in Native style, but I was surprised towards sunset to have a request from the old woman of the kraal to ask me to preach to them. I was even more surprised during the service to hear little boys and girls in their "mutyas" joining in singing Gospel hymns. When I crossed to Portugese territory I found Christian natives converts of the Swiss Mission who were anxious to hear the word of God. Although very ignorant they were thirsty for Christianity. So much so that every Sunday the Native Evangelist used to go and hunt me, miles away where I was hunting big game, to visit his preaching places in that district, and I was pleased to see how these people hung on my words and did not want to go home, and we would start another prayer meeting after the service.

In most parts of Natal and Zululand you find in many kraals now some dressed member of the kraal who is a Christian.

‘Watchmen, what of the night?’ The morning light is breaking and darkness is gradually disappearing.

10. THE ARREST OR PROGRESS OF CHRISTIANITY AMONG THE HEATHEN TRIBES OF SOUTH AFRICA.

(Rev. J. W. L. Hofmeyr.)

The Executive Committee has done well to choose as general subject for this conference “The Evangelization of South Africa” with the object of focussing the attention of representatives of the principal missionary societies, working in South Africa, on the advance that Christianity has made in this land. The census report of 1921 has had the effect of arousing the christian conscience of the country to a new sense of its responsibility toward the native tribes and it is only natural that the question which predominates in our mind is “Why are there still over three million heathen natives in South Africa after a century of missions?”

At first glance it may seem as if the christian forces of this land are fighting a losing battle, but if we remember that, 35 years ago, only one native out of every ten was a christian, and thirteen years ago, one out of every four had embraced the christian faith while to-day over one-third of the natives are at least nominally Christians then we certainly have no reason for despair.

Yet we do believe that while “The King’s Business” requires haste it is very necessary for us to examine the cause why the leaven of our christian religion has not leavened the whole lump and why we still have to-day a mass of three million heathen at our doors.

The first reason we would mention is **the state of the native church**. The native church to-day is very far from the standard of Pentecost, when every christian was a missionary, a witness telling others of the risen Christ. Many of the members do not understand aright their high calling to service. Their religion is something selfish. The

question is too often what can I get for my own soul, and not what does my Master expect of me? There is no burning passionate love to the Saviour and to souls and the longing that all shall know the glad tidings.

The religion of many members has become too professional. It is a matter that is left in the hands of the evangelists, the paid agents of the mission. Between them and the European missionary it is a continual question of more pay or not, and too often they are ready to "strike" or to leave the service of the mission if their demand for more pay is not granted.

There has been in many cases too little training in Evangelism. Very few of the congregations follow in the train of the church in Korea, where every believer seeks to bring in some one else, and where there are immense Bible classes and conferences for unpaid christian workers, who go out to evangelize the neighbouring villages.

I believe that a great deal more evangelizing could be done if we made more use of native evangelists to have special conferences on their own without the aid of supervision of the European missionary as is done by the Dutch Reformed Church in Nyasaland. By sending out bands of voluntary workers—two and two each Sunday afternoon after meeting them and discussing the previous week's experiences and giving them some thoughts on a text to speak on, much can be done to scatter the seed broadcast.

From India a missionary reports that every large congregation has its system of street preaching and one day in the year is set apart when men and women go out to proclaim the Gospel. In Manchuria Dr. Christie tells of a patient at the hospital who heard the Gospel and had such an intense desire to make it known that, at the time of his martyrdom he had been the means of leading at least 2,000 souls into the fold of Christ. In Korea one voluntary worker gave 169 days in the year to evangelistic work.

2. The second reason I would mention is the fact that missions have laid more **emphasis on education than on evangelism**. There are many reasons for this. The very strong desire of the native to learn English, the

Government school inspectors, who examine only the secular subjects, and the desire to satisfy them and so keep the Government grant, has been responsible for greatly secularising the mission schools. To a great extent the vernacular has been neglected and attending the mission school has been the means of learning English and being fitted to obtain some wage earning employment. In Rhodesia and Nyasaland the schools of the Dutch Reformed Mission give the chief place to the word of God, and so they are the training ground for the future members of the Church and produce a Bible reading people. We reckon that ninety percent of the converts in our mission in Nyasaland are the fruit of the out-schools.

3. As a third reason we would state the fact that the heathen to-day are **far harder to reach** than those who were evangelized fifty years ago. We have right at the very doors of some of our oldest and largest mission stations heathen villages as "red" and as raw as fifty or hundred years ago, before the arrival of the missionary. It is only too true that familiarity breeds contempt and that which impressed the heathen, when first the missionary came, has long since lost its charm since all novelty has worn off. There has been in most mission fields a time when it was floodtide, when the heathen came in **en masse**, but those times are past, at least for the older missions.

Then too we must not forget the evil influence on the native of Godless Europeans, who are nominally christians, but betray the name of Christ by their lives, and bear in mind the fact that the natives are coming in their thousands to the cities, where they are detribalized and denationalized, a prey to evil influences and very much harder to reach with the Gospel.

4. A fourth reason we would mention is the **lack of funds**. The missionary problem is ever closely associated with the financial one. In South Africa, as in every other field, there are many villages unoccupied owing to lack of funds and there are many societies longing to extend their sphere of labour, but unable to do so because they have not the money to do so. Most of the missionary boards have a limited amount of capital at their disposal and therefore the matter resolves itself into getting the most value for

the money spent. European workers naturally cost a great deal more than native evangelists and each mission must decide for itself how many European missionaries are needed to superintend the work of the largest possible number of native evangelists and pastors. Sidney Clark says in an article on "The Indigenous Church": "The intention is to direct the thoughts of missionaries to the need of taking large views of the possibilities of expansion under indigenous leadership and on indigenous resources. The day of victory for the missionary is that on which he brings his work to an end. That end must dominate all our thinking and planning. The key factor to the development of the future church will be the unpaid pastor and lay worker. The missionary is the transitory factor, the church the permanent factor. Leaders exist in every country and to find and get out of the way of these as soon as possible is the business of the missionary."

Dr. Arthur Brown says in "The International Review of Missions". "Some of the most expensive missions in the world to-day are those which have the largest native churches. Surely there must be an end to this process some time. If we are to admit that the more successful the work of establishing a church the heavier is the obligation on the home funds to sustain it, it is not difficult to foresee disaster."

5. A fifth reason we would mention is the **state of the European or South African Church**. The spiritual state of the home churches, the condition of coldness and indifference is also a reason that we make no greater effort to evangelize the heathen who dwell around us. On our farms, in our cities, in our homes there are many of those black people faithfully serving us, who shall one day point the accusing finger at us before the Great White Throne and say: "No man cared for my soul." Would that the number of christians who bring in their servants to family devotions were far larger than it is.

There is yet too much rivalry between the various denominations and consequently overlapping, so that there is not the best use of the available resources in men and money. If the christian churches could agree to work less for their own interests and more for the kingdom

of God the evangelization of South Africa would be greatly hastened.

Then too we are all attracted more by the romance of missions far away from us than to the native we know at first hand. So we find the Dutch Reformed Church doing mission work in Northern Nigeria while there are still three million heathen in the Union. We do believe that the Lord has providentially closed the doors for the Dutch Reformed Church of Transvaal in Portuguese East Africa to make them direct all their efforts to the million heathen in the Transvaal.

The heathen at our doors may not be as attractive as his brother in the Sudan, but he needs Christ every bit as much.

6. Finally we ask is not the reason that includes all other reasons for our slackness this that the **Living Christ** is **not all** to us yet? We have not enough of Zinzendorf's devotion, which could say: "I have only one passion, it is He." Our Lord Jesus Christ does not mean everything to us, yet, consequently we think those, who have Him not can get on without Him. His image in us is blurred, the vision faded and consequently He is not exalted. At them Edinburgh Conference, 1910, one of the committees reported: "The secret of the power of those missionaries who accomplish the largest and deepest work is not what they say or do, but the fact of the presence of Christ in them and with them. They see with His eyes, feel with His heart, work with His energy. Christ is everything to them."

Christians need a fuller, more constant and commanding realisation of the personal presence of Christ. Their lives must be dominated by Christ. The great problem is how to translate into actual experience the word of Christ: "He that abideth in Me and I in him, he shall bring forth much fruit, for without Me ye can do nothing."

11. THE STUDENT CHRISTIAN MOVEMENT AMONG NATIVE STUDENTS OF SOUTH AFRICA.

(Rev. Max Yergan)

I wish first of all to make two acknowledgements: the first is to express the appreciation of the Students Christian Association to this body for the honour it does the

Association by inviting it to make a report here of the work being carried on by the Association among Native students; the second is to make it known that we are not unmindful of the fact that many of those who will hear our report at this gathering are the very people who have made Native Students possible and have watched their growth through the years. Thus do we find ourselves in the position of talking about a subject with which many of our hearers are far better acquainted than we are. It is not altogether unlike being asked into a home and then being requested by its head to discuss its members, their currents of thought and development. We welcome however, the opportunity if but to express our gratitude to those who have made our work possible; and we are happy to be permitted to share the fellowship of this co-operative earnest of the volume of good will towards, and concern for the spiritual and subsequently full development of the Native population of this country.

I trust you will permit me to interpret your thoughts to the extent of saying that you do not regard the Native students in the Training colleges and other centres of higher learning in the country as a negligible factor in the future of the Native population and in the concern of the Christian Church for that future. On the contrary there is every warrant for my saying that the members of this conference and the larger numbers that they represent are fully aware of the almost overwhelming responsibility which rests upon this relatively, well nigh incomparably, small group of students, a responsibility which appears in an even more serious light when its magnitude is contrasted with the content of the preparation which the vast bulk of students are obtaining for shouldering the responsibility. And it is worth adding here that on the whole, one discovers in Native students ever increasing volumes of idealism, desire to serve, and consciousness of duty, which is but another way of saying that our students here share most of the common characteristics of students the world over.

Now from our point of view of disciples of Christ and workers for the Kingdom of God, it is no insignificant

asset to have the more than 3000 students in the 30 or more Training Colleges of the country contributing their idealism, enthusiasm, and eventually their dedicated lives to the cause in which we are all here interested. The religious press of Europe and America as well as other parts of the world reflects the importance of the student movement to every department of life; while the activities of these movements themselves stamp them at once as occupying no unimportant position anywhere along the battle line where righteousness is contending with sin. The Student Christian movement in South Africa among both Europeans and Natives contains the young men to-day who are to have handed to them to-morrow the legacy of the passing generation. It is submitted that that legacy may be of a higher order according to the vision of students of to-day, and certainly their handling of it when it becomes their property will be in fairly direct proportion to their acquisition of right value to-day.

The Students Christian Association is organised in 23 of the Native Training colleges and has a membership of a little over 2000 students. One travelling secretary gives his full time to this work and is able to visit each association once if not twice each year. An annual student conference is held in each Province (two in the Cape) which is attended by most of the office-bearers and many ordinary members of the branches. But these are mere statements which fail to give to a gathering like this an adequate idea of what the student movement is attempting; nor would it suffice merely to state our constitutional aims. I wish to describe for you the very life of the Movement by touching upon three of its main activities viz:— Bible Study, Social Study and Service, and Conferences.

I. BIBLE STUDY.

The Chairman of the Federation of the student movements of the world, Dr. John R. Mott, has very fittingly described our effort in this respect by the name given to a recent book of his, "Confronting Young men with the

Living Christ." It is nothing less than that that we are attempting. To make Christ more real as the scriptures and experience reveal Him, to discover His purpose for us to-day and to more fully relate His teachings to life—these are certainly the results we are striving for; and those of you who may be acquainted with the spiritual depth of our students will very likely agree that these efforts are not misplaced. Our aim is to have every student enrolled in a voluntary Bible study circle or discussion group; we have thus far more than one half of our membership thus enrolled.

II. SOCIAL STUDY AND SERVICE.

No department of our work has so clearly revealed what and how our students are thinking as that of Social study and Service. And well may this be the case with a study and activity which touch the very heart of some of the problems and difficulties which our students as well as our most thoughtful people regard as being of first class importance. Some rather hard-thinking has been done on this subject at our conferences by our leaders and students, and we are gradually building up a body of basic thought in support of our social study and service programme. The gist of such thinking may be stated in the three declarations which follow:—

(1) As many missionaries and friends of the Native population have all along contended, and as the facts bear them out, it is necessary for the people to have the tools, if we may so call them, essential to efficient living under the changed and changing conditions which have taken place since South Africa became a part of the moving order of the world, and which are still taking place at a rate more rapid than is easily realized.

(2) The lack of these tools or means constitute a large part of our social inefficiency and it is to become socially efficient that they are required.

(3) The acquisition of what is referred to above as social efficiency involves a study of and possibly changes

in certain social practices pertaining to, the home, the contribution of the home to education, the rearing or training of children, recreation or leisure time and disease and crime. Manifestly the larger subject of education as it pertains to means of livelihood and especially to agriculture will be involved, in fact will run right through such a social programme as has just been referred to. And the question of family income will also come under observation and provide further study and service.

In giving the above, I have tried to be a faithful reporter of what I observe. Manifestly the three statements cover a wide area and are certainly not within the achieving power of students. But they do show something of what is taking place among the more thoughtful Native christian students. And given a sound equipment in training along sociological lines, it is possible that such thoughts and desires on the part of students will be constructively realized. Moreover, it would seem that they are on the right lines, for if the thesis is accepted that a body of social practice in many respects quite unlike that indigenous to the Native population will in time supplant that of the later, as one already observes the actual fact in the fundamental spheres of Religion, system of Government, education, means of livelihood, homelife and place of abode, then it follows that it is of paramount importance to provide as large a knowledge as possible to the extent required, of the ways and methods of life under the conditions which are supplanting Native social life.

In giving thought to the above and in really trying to do something constructive, as many of our branches are through their social service committees, boys and girls clubs, and Sunday Schools, and as one particular Association is just now doing through a thorough social survey of a particular village we believe we are rendering a real service and stimulating a social vision or social mindedness on the part of students who are to be teachers, ministers and leaders among our people.

III. CONFERENCES.

The third and final activity of the Students Christian Association to which I wish to refer is our conferences. We have this year held four such gatherings; one in Natal attended by fifty student delegates and leaders, the latter both European and Native; two in the Cape, at Lovedale and St. John's College, Umtata, respectively with a total attendance of 135 students, and 15 Native and European speakers; and a final one in the Transvaal for students of that Province and the Orange Free State.

These conferences have been significant from two or three points of view: (1) They have indicated a real interest by students in their own spiritual lives and that of our whole population as witness our emphasis on Bible study, Prayer and Evangelism: (2) they have afforded an opportunity not only for encouraging interracial and what is of equal importance interdenominational co-operation, but they have been first class exhibits of their possibility; and (3) they are serving to produce, if but on a small scale, something of the idealism and christian enthusiasm among students which have counted much for the strides of the Church militant in other lands and which should be no less useful here.

Here Ladies and gentlemen, is the key which you yourselves have very largely forged and which, under God, certainly is being used in unlocking and flooding with the light of Christ many of the dark places in the spiritual and larger social life of S.A., and to the entire Christian Church, of which we are a part, we pledge our loyalty and co-operation in its God given task in this country.

12. ORGANIZATION OF THE NATIVE CHURCH FOR EFFECTIVE EVANGELISM.

(The Revd. Z. R. Mahabane).

Deeply conscious of personal unfitness for dealing with a subject of such far-reaching importance as that forming the topic of my address only a sense of duty to the church as well as to that section of the South African Community, to which I am proud to belong has impelled me to consent to undertake the task,

The problem of the Evangelization of the Bantu races of what is known as the "Dark Continent" is perhaps one of the biggest magnitude with which the Church of Christ is confronted, and one ventures to suggest that even the solution of the great problem of the adjustment of relationships between the White and Black races of the world largely, if not entirely, depends upon a solution of the former. For one can safely aver that it is the Spirit of Christ that has led and is still leading men to the truth of the Common Fatherhood of God carrying with it the corollary of the Common Brotherhood of man, irrespective of race, colour or creed. The acknowledgment of the sovereignty of the King of England as their common Sovereign and King has bridged the gulf that had once divided into several hostile groups the various nationalities that now constitute what is known as the "British Commonwealth of Nations." Similarly, the universal acknowledgment by the white and black races of the world of Jesus the Christ as their common Lord and King will automatically break down the "middel wall" of partition that now divides those races not only socially but also from a spiritual and intellectual point of view.

The Christian Church, constrained by the overwhelming love of Christ made a splendid response during the nineteenth century to the Master's classic command: "Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It sent forth Missionaries to the newly discovered Continent of Africa, who launched forth a vigorous campaign for the evangelization of the aboriginal races of the land, in the prosecution of which they utilized all the available instruments of evangelization, such as preaching, teaching, healing, education. But after a century of evangelization we learn the striking fact that of the Bantu population of the Union of South Africa of 4,700,000, according to the Census Returns of 1921 about 3,000,000 or 63.9 per cent of the total Bantu population are still outside the pale of the Christian Church or have refused to embrace Christianity; i.e. only 36.17 per cent of the population has been won for Christ. Taking the whole Bantu population of British South Africa south of the Zambesi,

which, according to the Census Report already referred to, is, in round figures, 7,500,000, and estimating the percentage of Christianized Africans on the Union basis, we arrive at the figure of 2,712,750 as representing the Christian Bantu population of the Sub-Continent as a whole, leaving a non-Christian Bantu population of roughly 4,712,250, the major portion of which is masculine.

Now, the paramount question of the day is: "How are these millions going to be reached with the Gospel message; how are they to be convinced of the saving, life-giving nature of the Gospel of the Lord Jesus Christ, and of the supremacy of the Christian Religion over the old faith of the Bantu? The supreme need, then, is for such an organization of the existing Native Church as would prove to be effective and effectual as an evangelizing agency.

1. The first requisite in this study would be in my humble opinion, what might be described in the agricultural phraseology as

"INTENSIVE CULTIVATION"

of the soul.

Those members of the Bantu races who have already accepted Christ as their Lord and Saviour and have been duly admitted into the membership of the church militant must be thoroughly Christianised, and must be taught the supreme lesson that membership in the Church is not an end in itself, but a means to an end. To produce the best results, to produce a thoroughly convinced Christian confession of the type of Peter the Rock, of John the Divine, of Paul the great Apostle to the Gentiles, of Stephen the martyr of early Christianity, of Luther the great Reformer, of Wesley the Evangelist, of Charles Pamla the great Bantu Evangelist, and of hundreds of the early Bantu Christian men and women of the nineteenth century, who, though not officially or ecclesiastically consecrated to the office of regular preachers, yet devoted themselves and their talents to the great task of giving testimony to the "faith that was in them"; the great need of the church is for the thorough cultivation of the soul of those who have been won for the church. We must see to it that our church people are men and women who have had a

vision of the risen Christ, and who can proclaim with Saul of Tarsus who by reason of this vision became the greatest Christian thinker, "and last of all, he appeared unto me," or who can exclaim with St. Andrew of old, "We have seen the Messiah." Perhaps one of the greatest needs of the age is, Christian men and women of the Bantu race who possess a thorough appreciation of what Jesus Christ has done for them, and who enjoy an experimental knowledge of the meaning of the doctrinal terms of Salvation, Justification, Adoption, the New Birth, Sanctification. Men and women who can say, out of the fulness of their heart: "By the grace of God I am what I am," or "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God," or who enjoy such deep experience of salvation that they can exclaim with Paul: "Who shall separate us from the love of Christ; shall affliction or distress or persecution or hunger, or nakedness or peril, or sword?" African women of the type of Mary Magdalene, out of whom the Lord has cast out "the evil spirits," "the spirit of divination" as well as the "spirit that now worketh in the children of disobedience," women to whom, like unto Mary, the risen Lord has appeared, and can thus go and tell their unbelieving, sceptic and doubting brethern of the saving power of the Christ who now sitteth at the right hand of God. With such type of Christianity the conversion of the heathen masses is assured.

II. In the second place you need to harness

THE POWER OF THE PRINTING PRESS

in this great task of the evangelization of the benighted races of the sub-Continent. A recollection of what the printing press has accomplished for the nations of Europe, at one time as heathen, savage and barbaric as were the Bantu a century ago, but who are now universally accepted and recognized as the Christian and leading as well as highly enlightened Nations of the world, would convince even the most unsophisticated mind of what mighty transformation this instrument would bring about for the dark peoples of Africa.

Recognizing, therefore, how a fundamental and complete revolution of the whole religious, moral and intellectual outlook of the Continent of Europe was effected by the circulation of the printed Word, the Missionary Conference should take steps with a view to the publication of a weekly religious journal in one of the official languages of the Union and at least four of the principal Bantu languages of Southern Africa. To command a wide circulation among the Native people the paper should deal with all subjects affecting the religious, social, educational, agricultural, industrial as well as the political life of the African Bantu. The regular reading of a journal of such description would create an appetite for reading, and the publication would prove to be a mighty educative and regenerative force in the land. Witness what the "Leselinyana" published by the French Protestant Missionary Society in Basutoland has accomplished for the Basuto and the "Imvo" for the Xosa-speaking section of the Bantu population.

Perhaps what is needed is the establishment of a printing press under the auspices of the General Missionary Conference which might be charged with the duty of preparing, translating and disseminating other Christian literature, tracts, pamphlets and books for the use of the Bantu peoples.

III. NATIVE AGENCY.

The jury system in civilised jurisprudence is an outcome of the dictum, "a man can only be tried by his peers." This truth applies with equal force to the work of evangelization. Men can only be more effectively and successfully evangelized by their peers or compatriots, who understand their mentality and general temperament, and are conversant with their customs, social habits and mode of thought; men who "live and move and have their being" among them, and who can intelligently sympathise with their troubles, trials and difficulties.

The missionary church should, therefore, never hesitate to encourage their African converts to offer themselves for the sacred office, either as ministers, evangelists,

catechists or other regularly employed agents, to devote the whole of their time, energies, talents as well as powers of body and mind to the great task of preaching the Gospel, calling sinners of their race to repentance and faith in the Lord Jesus Christ. "While the number of well qualified missionaries must be greatly increased in order to plant Christianity, to establish the Native Church, —nevertheless the great volume of work involved in making Christ known to the multitudinous inhabitants of the non-Christian world must be done by the sons and daughters of the soil"—vide Report of Commission I of the World Missionary Conference of 1910. The labours of missionary churches which have from the beginning decided upon such venture of faith, and have encouraged their African people to enter the ranks of the Christian ministry, have been crowned with most glorious success.

I would advocate the employment of a large number of well-trained native agents, consisting of ministers, evangelists, catechists and bible women. Every Native congregation of about 2000 members should be ministered to by an efficient staff consisting of at least two Native ministers and about three evangelists with two or three Bible women. The Wesleyan Methodist Church of South Africa, exclusive of the Transvaal, Swaziland and Rhodesia, employs in the Mission Field in South Africa 125 native ministers and nearly 275 native evangelists, the native membership of that church being nearly 133,500, inclusive of those who are on trial for church membership. The native staff of that church, falls under the ratio of one minister to every congregation of 1100, and one evangelist to every congregation of about 500, or two evangelists to a congregation of 1100 members. This is a fairly adequate distribution of labourers, but it hardly takes into consideration the existence of the unconverted community around and within the parish.

IV. Fourthly the Church should encourage its Native adherents to utilize the

ONE-BY-ONE METHOD.

of spreading the Gospel among the African masses. This is the St. Andrew method. Andrew found Jesus. He

then thought of his brother Simon, who was apparently still groping in the dark, without Christ, without hope. Andrew brought to his brother the glad tidings of great joy to him in the words, "We have found the Messias," or the Christ. As far as we know this effective method of evangelization has not been sufficiently brought to the notice of the Native people, who should be taught to consider themselves missionaries to their own kith and kin. Like the man out of whom Christ had cast the legion of devils, they should be made to understand that they have to "go home to their friends and tell them how great things the Lord hath done for them, and hath had compassion" on them. Moreover there appears to be a great lack of sufficient and adequate appreciation on the part of our Bantu Christians of the gravity of their responsibility for the salvation of the souls of their brethren. Either they have adopted the callous attitude of Cain of old who cried, "Am I my brother's keeper?" or they lack the practical experience of the great and unspeakable joy of salvation. If they had such experience it would be utterly impossible for them to refrain singing the song of a saved man:

"The love that Jesus had for me,
To suffer on the cruel tree,
That I a ransomed soul might be,
Is more than tongue can tell."

or they could not but emulate the example of the Samaritan woman who being greatly impressed by Christ's display of a marvellous knowledge of human nature, immediately "left her waterpot and went her way into the city and saith to the men, "Come, see a man which told me all things that I ever did: is not this the Christ?"

V. VOLUNTARY ORGANIZATIONS.

In the great task of winning Africa for Christ the whole man-power of the native church must be mobilised for an aggressive evangelistic campaign among the African peoples. Efforts should be made in the direction of organizing the membership of the church into such auxiliary ageneies as Y.M.C.A.'s, Y.W.C.A.'s, Guilds,

Women's "Manyano" Prayer Associations, that wield such enormous influence over the Bantu community, among whom they labour. These should be trained for evangelistic work among their people. They should be trained in the art of such importunate prayer as would ensure their being enthused with the spirit of evangelism, and of testimony-bearing in the village, kraals, locations and homes of the people.

There exists a remarkable organization of Bantu people in the Province of Natal connected with the Wesleyan Methodist Church of South Africa as the

UNZONDELELO OR HOME MISSIONARY ASSOCIATION,

the supreme objective of which is the evangelization of the Bantu people of what is called "The Garden Colony" as well as those of Zululand. With this end in view, the organization raises funds among its members and others, apart from their ordinary and regular church dues, for the great and laudible purpose of supporting a large number of Evangelists. The society is complete in its organization, having its own office-bearers, and holding annual conferences when a review is made of the labours and activities of every year, a financial statement presented, and plans and schemes are formulated for the efforts of the next ensuing year. Native Christians throughout the mission field should be encouraged to form organizations of this nature. The harvest would be very great indeed.

Last but not least in this category we would place

JUVENILE ORGANIZATIONS,

and in this connection urge the organization of all the children and other young people of the mission field into catechumen classes, Sunday schools where practicable, or other organizations of the young, for purposes of instructing them in the things pertaining to the Kingdom of God, and for giving them such spiritual nurture as would fit them for a life of usefulness in the Church in after years. It has been said that "the child is father to man." This saying is well applicable to the evolution of

Church life. A christian childhood must surely issue in a Christian manhood. The Mission Church would be well advised to act on the principle of, "Catch them while they are young." One of the most knotty problems of the native church is, "How to bring the manhood of the Bantu population of Southern Africa into the fold of the Christian Church; how to convince them of the divine origin of Christianity, and of the Divine authority of the Word of God; of the healing power of the Divine word; of the regenerative and uplifting influences of Christian teaching; of the mighty power of the Spirit of Christ in giving new birth and new life to nations that are spiritually and intellectually dead and are unconscious of their sonship of God; of the power of the "Breath of God for regeneration, reformation, re-shaping." Wise strategy would take hold of them while they are young, saturate their young minds during the years of impressionability with the teachings of the Bible and of the Lord Jesus Christ, and having thus brought them up in "the nurture and admonition of the Lord," it would be no easy matter for them when they grow older to leave the home that gave them such vitalizing, energising, health-giving, spiritual nourishment.

VI. THE NATIVE CHURCH.

In any scheme for the organization of the native church for effective evangelism missionary authorities should boldly face the fact of the change that has taken place in the mental development of the Bantu. Modern ideas of democracy, a form of government of the people by the people themselves and for the people, and of the self-determination of nations, have gripped the mind of the more enlightened sections of the African races, even as they have deeply affected the entire world. Even so, the church in mission field, once it has been firmly established and has a feeling of self-consciousness, evolves the desire for self-government, self-expression, and self-support which carries with it the sense of responsibility for self-extension or self-expansion. Wise ecclesiastical statesmanship, taking cognisance of this fundamental fact, will unhesitatingly take steps for conferring

a larger measure of independence upon the indigenous Church, a larger share in the management and direction of its internal affairs, giving it a great deal, along constitutional lines, of freedom of thought, freedom of movement, freedom of action, untrammelled by any ecclesiastical officialdom on the part of the parent Church, or any semblance of dominance on the part of the latter.

While European supervision is perhaps a still necessary element in the corporate life of the native church, yet the times seem to demand the gradual and graceful withdrawal of what might be termed "European control" of the African Church. "It is the accepted principle of missions that everything possible must be done to lead the Christians of every congregation to self-government, ...; self-support....., and self-extension." (Report of Commission II of the World Missionary Conference of 1910). Such action on the part of the mother Church will remove from the mind of the Bantu Christian all grounds for suspicion of the motives of the missionaries, will tend to inspire and restore the confidence of the African in the Church as an agency existing for the amelioration and betterment of their social status and not for mere purposes of exploitation, and will tend to give the native church fresh impetus for more self-dedication to strenuous effort for winning the Bantu races for Christ their Royal Master.

The Presbyterian Church has given a courageous lead in this direction, and has granted the Bantu section of their great church a constitution establishing for them an independent BANTU PRESBYTERIAN CHURCH enjoying absolute freedom to organise all its resources for the great task of evangelising Africa, retaining, however sisterly relationship with the parent body. The Bantu members of the Wesleyan Methodist Church also enjoy, to a certain extent, a measure of local self-government and self support.

VII. THE CALL OF THE PRESENT SOCIAL SITUATION.

I would crave the permission of the Conference before closing to refer to an aspect of the problem that demands

the serious attention of those who have taken upon themselves responsibility for the more backward races of the land.

The politico-social situation created by the impact of Western civilization upon the social system of the African races, the almost universal disorganization of the whole Bantu social order brought about partly by the deplorable operation of the ill-starred and ill-conceived Natives' Land Act of 1913, the appalling influx of the Bantu population into urban areas and other centres of industry, consequent upon the economic pressure that has been brought to bear so heavily upon the Native; the heavy congestion in the Native Territories occasioned by the short-sighted, if not selfish policy of the several States of Southern Africa in delimiting and reserving totally inadequate areas of land for Bantu occupation, which has brought in its train a disintegration of the tribalism of Bantudom, the dismemberment of whole tribal groups, and a complete loss of "parental control" over the young people with a serious decline of the moral integrity of the Bantu people; constitutes a loud, urgent, insistent, eloquent and almost pathetic call for consolidation and re-organization of the Native Churches into one ecclesiastical communion on a unitary or federal basis.

Divided into a hundred and one different sects as is the position in this country, the Native Church has been rendered so hopelessly incapable of coping successfully with the very difficult position that has thus come into being

If unification of the various Native churches into one ecclesiastical communion is not within the range of practical politics then it might be advisable and perhaps possible, in the interests of effectual evangelism to re-cast Native ecclesiastical order along the lines of the three or four main groups into which church polity falls, viz.—Episcopalianism, Methodism, Presbyterianism, Congregationalism; or re-model it on the principles of the A.M.E. Church, which constitutes a happy combination of at least four-fifths of these groups.

VIII. After all has been said and done no scheme of organization of the Church for effective evangelism would

be complete without full dependence upon what might be described as

SPIRITUAL DYNAMICS.

No Church can hope to be a mighty force in the land unless it depends more and more upon the efficacy of prayer. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. 10: 4. The forces of evil can only be overthrown by the might of prayer. "Not by might nor by power, but by my Spirit," saith the Lord of Hosts. With a view, therefore, to the cultivation of habits of prayer there should be organized prayer circles; retreats for the workers in the mission field; conventions for the quickening and deepening of the spiritual life of the church. Perhaps a "Keswick Convention" might profitably be introduced and instituted under the auspices of the General Missionary Conference. What the church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use, men of prayer, men mighty in prayer."

Given such men of prayer, men of the type of Elijah the Tishbite, men who derive their power from the spiritual dynamics of prayer, men of the type of Charles Pamla, who would be heard praying in the stillness of the night, then and not till then could the Native Church march forward in newness of hope and in a spirit of aggressive evangelism, singing the triumphant song:

"Like a mighty army
 Moves the Church of God;
 Brothers, we are treading
 Where the saints have trod;
 We are not divided
 All one body we—
 One in hope and doctrine
 One in charity.
 Onward Christian Soldiers
 Marching as to war,
 Looking unto Jesus
 Who is gone before."

13. NATIVE EVANGELISTIC AGENCY.

(Rev. J. Reyneke).

Of the questions set down for discussion at this Conference the crucial one undoubtedly is: Why are there still over three million heathen in South Africa, after a century of Missions?

It would seem that unless we are to imply that the Holy Spirit has ceased to exercise the power of "daily adding to the community those that are being saved," which indeed was the chief manifestation of its presence in the early church, we shall have to consider the manner of our own presentation of the Gospel to the native races of South Africa, in order to find out why the result has been so meagre, and naturally, in so doing the question of the ineffectiveness of our native Evangelistic Agency will be amongst the first to come up for review.

It is generally admitted, I think, that Africa must be evangelised by the Africans. It is not as a rule wise use of the European missionary's time and energy to try and come into direct evangelistic contact with the masses of natives in his district. Apart from his not being able to reach their hearts as one of their own race, who knows their language and understands their psychology can do, he will be spreading himself out so much that his influence will be too thin to be compellingly felt anywhere. Let him rather spend his energy in producing enthusing and inspiring others to do the work. Are we, as missionaries, to a sufficient degree influencing our evangelistic agents in this way? Is it not often the case that we are so busy organising the church and running our institutions that we starve the souls of our teachers and evangelists, and incidentally our own? How much time and energy and treasure is not spent in our larger modern missionary centres in institutional work? Our training schools are necessary—our educational efforts are imperative—the requirements of Government inspectors, the awakening desires of a new generation of Christians must be met, and so we are hurried and hustled into ever higher stages of organisation and efficiency—but, the consequence is a lack of spirituality

in our work, a loss of touch with, and influence over the lives of our native evangelists and teachers, and a consequent slackening of evangelistic effort all round. I say "all round" for just as it is for the missionary to inspire his evangelists and teachers with evangelistic zeal, so they in turn must enthuse the ordinary Christians with a passion for souls. Our Christians should be trained to be soul winners. They should be the real evangelistic agents—or sub-agents, if you will. They must be trained as they come into the Church to be "fishers of men." That will be the secret of new life throughout our churches—a cure for all spiritual maladies—and our converts must be taught that Christianity will mean and do no more for them, than they are prepared to do for it. If each Christian, as well as every preacher and evangelist could be imbued with a new spirit of evangelistic service, how different things would be!

We have thus traced the paucity of evangelistic effort on the part of our native evangelists to the lack of inspiration from the missionary, who is so overwhelmed with institutional and administrative cares, or whose own spiritual life is on so low a plane that contact with the workers under his supervision cannot galvanise them into evangelistic activity. This is undoubtedly the chief reason for the present unsatisfactory state of affairs.

Another reason for the lack of real evangelistic effort on the part of our evangelists and teachers is undoubtedly the wrong idea we give them of what organised Christianity really is. Owing what we euphoniously term "denominational differences," and what other people unkindly call sectarian rivalry, we are not only unable to present a united front to the common enemy, owing to our wasting our energy in very often trying to let two or three of us do the same thing in the same place, in almost the same way, or setting an example of division thereby giving an excuse for the kaleidoscopic creation of endless separatist churches all over the country, but actually imbue those, whose very names indicate that their primary work is to evangelise, with a spirit of denominational pride and self-complacency. So it comes that they and the rank and file of the members have come to look upon their membership of their own

church as almost the be all and end all of their religious aspirations. Our young converts, as soon as they indicate that they desire to become members of the church are straightway put into a class where they must first of all commit to memory certain carefully defined creeds and formulas foreign to their life and world of thought, but in some mysterious way necessary for their complete salvation—and so they come to associate the acceptance of Christianity more with mental achievements and outward rules and performances, than with an awaking of God's spirit in their hearts. No wonder that this type of Christian is so unattractive to the heathen, so ineffective and unconvincing as an evangelist. We must set aside our differences, and unite as one Church of Christ in South Africa to preach Christ and him crucified for the sins of all mankind.

I have, ladies and gentlemen, not overstated the case. A missionary myself of the Dutch Reformed Church—one of the most doctrinally conservative in the field, I have often felt that because I expect my evangelists to teach young converts our carefully defined rules of faith and order so wonderfully phrased and worded that no one of the possible heresies of all the centuries of church history can ever creep in, they have made them think they must come up for baptism in the first place with a parrot like knowledge of the catechism, and in the second place with a clean register of class attendance for so many months or years. So their religion becomes a mere outward form and not a vital matter of the heart. The real reason is the exaggerated emphasis we place upon doctrinal instruction, a direct consequence of our denominational sense, bred from our mutual divisions and differences. Why can we not unite?

Thirdly, I wish to suggest that a possible reason for the comparative ineffectiveness of our native evangelistic agency is our lack of faith. Did not the Master Himself say that the disciples had failed to cast out an unclean spirit because of their unbelief? And when we, and our evangelistic agents proclaim the Gospel, do we actually in effect (and not theoretically only) believe in the power of the Holy Spirit to make our message effective? Is it

not sometimes the case that our message is not convincing, because we do not proclaim it as if it were from God? Our proclaiming of the Gospel sometimes degenerates into a cold discourse, and laying down of the law, according to our own traditional conception of Christianity. But this is not all I mean by lack of faith. I want to go further and say that we do not act as if we believe in the power of the Holy Spirit to work wonders. Do we not curb the Spirit by our many laws and restrictions? We are afraid to trust Him to work in the hearts of our converts, and convince them of the wrong that may be inherent in polygamy or lobola, or initiation ceremonies, so we—in advance—tell them—these things you must leave, and those you must avoid, or you cannot be baptised—not always in a spirit of teaching and guiding, but with such a gesture of finality that our converts and the heathen come to look to us, instead of to the Spirit for the final interpretation of Christianity. If we go back to the preaching of the Cross, and lay less emphasis on the laws of the Church, trusting to God's spirit to awaken the conscience of our Christians, will we then not be acting more in accordance with the methods of St. Paul. There is a danger that we forget the answer given by the Council at Jerusalem to the deputation from Antioch.

We have now considered three of the principal reasons why our native evangelistic agency has not been as effective as it should, viz.—lack of inspiration from the missionary; lack of unity in the church and lack of faith in the Holy Spirit. Let us now see what we can do to make it more so.

I think we as missionaries, can do a great deal to influence our evangelists directly, by trying to come into more intimate personal contact with them. This is what Christ did when he was on earth. He selected 12 men and kept them constantly with him and under his influence. He sent them out on definite evangelistic expeditions, with special instructions and warnings. He gave them lessons, in such vital things as prayer and faith, and waiting for the power of the Holy Spirit. So we must come into closer contact with our workers. We must get them all to come regularly to our stations for practical instruction and new inspiration. We must speak to them about the

winning of souls, and pray with them for the working of God's Holy Spirit, and we must get them each to have a number of Christians to form a similar circle of evangelistic agents of his own, to be in turn inspired by him. Periodically we must organise retreats for our evangelists, where they come for the deepening of their spiritual lives and for the planning of local evangelistic campaigns. Why cannot a sort of "one by one league" for instance, be launched at such a retreat? We must continually keep our evangelistic agents on fire. Without our inspiration they will lose their ardour, and become slack or discouraged.

It is beyond the scope of this paper to plead for co-operation and unity, but do we not all feel the danger, or at any rate the uselessness of laying over much stress on doctrinal teaching at the expense of say moral training and character forming, or evangelistic service. The difference between a Christian and a heathen is not that the one knows the doctrines of the Trinity and the other not—but that the one is the old man of the flesh, and the other the new man of the Spirit. Punctuality, dependableness, cleanliness, honesty, temperance, respect for authority are all Christian virtues and excellencies which make it attractive, but how little do we do, in comparison, in training our converts in these things whilst they are preparing for baptism. How seldom we emphasise the necessity in them of social and evangelistic service. We must aim definitely, and according to plan, to train our converts to become real Christian men and women, with a spirit of service for the Kingdom and for their fellow men.

Lastly, we must not allow the Christianity we give them to denationalise them. Christianity is not a white man's religion—and yet that is how natives look upon it—why, because we present it to them from our own point of view. The natives get the impression that if they want to be Christians, they must adopt the white Christian's code of life first. Take again the instance of lobola. We reason in effect; we have no lobola. There are certain abuses connected with lobola; according to our conception of it it is degrading to woman. In any case most heathen have it, and, therefore, it must go. By fighting lobola we are tampering with the foundations of native social

and tribal life, and making the Church an assembly of denationalised natives. I do not think St. Paul, or the Council at Jerusalem, would have forbidden lobola—they would have controlled it. Take even the initiation ceremonies. Is it for us to ban them? Can we not purify and Christianise them, or else leave it to the Holy Spirit to convince our Christian parents that they are evil. Ladies and gentlemen, I am not here pleading for lobola or initiation ceremonies or polygamy, or for any heathenish practices. I am merely suggesting, for the sake of argument, that one reason why Christianity has not swept over South Africa may be because we have not left it sufficiently to the Spirit to give Africa an indigenous African Christianity, but have ourselves given the natives our own rigid form of Christianity, cut and dried, and in many respects unsuitable to their present mode of life or degree of enlightenment.

In conclusion I suggest, we urge our boards to send out to the mission fields more spiritual and devoted men and women of the finest intellect, who have had not only a theological, but also a scientific training in Bantu ethnology and psychology, men and women with broad Christian sympathies, who will inspire and influence their evangelists to a new and united effort for the evangelisation of the whole of Africa.

14. BANTU PSYCHOLOGY AND ETHNOLOGY IN ITS RELATION TO THE PRESENTATION OF THE GOSPEL.

(D. D. T. Jabavu).

There are two current platitudes which have been an obsession with the great masses of unthinking people in this land with reference to the Natives: The first is, that the Bantu are a child race; the second is that the Europeans are two thousand years ahead of the Bantu in civilisation.

These two ideas roughly constitute the basic philosophy of most Europeans in South Africa when they dogmatise upon the Native question. The very simplicity of these dogmas is insidious because on the one hand they appeal

to the bucolic backvelder as obvious axioms, while to the sophisticated but untrained thinker they suggest an irrefutable logic based on historical fact.

To shift the real truth from the confused half-truth is now our task, for these dogmas form the germ of our subject of Bantu Psychology and Ethnology of which we must begin with a clear understanding. Psychology is the scientific study of the working of the mind, whilst Ethnology is the systematic collation of the ascertained historical facts of the development of the race.

Assuming that we are agreed on these simplified definitions, three questions at once arise, the successful answering of which may greatly help us in our consideration of our subject:—

- (a) Is Bantu psychology different from the psychology of any other given race?
- (b) What is the connection between Bantu psychology and ethnology?
- (c) Of what use is that connection, if proved, to our question of the presentation of the Gospel to the Bantu?

(a) A popular story tells us that an Orange Free State farmer once dreamt he had been in heaven and on the following morning he gleefully described the entrancing beauties of the celestial mansions to his servants. The latter incidentally asked him whether he had seen any black people there, and the reply was, "No, I forgot to go to the kitchen to see." One mentions this story for what it is worth in order to show that there are many white Christians in this land who honestly believe that a black person is essentially an inferior creature to the European in the eyes of God exactly in accordance with their mundane anti-Native prejudice. They hardly believe the black man has a soul, or if they do, then that is a sort of soul branded with the racial stigma derived from the earthly negrophobism Biblically based upon the Old Testament curse of Ham. Evidently there is a great deal of work requiring to be done by preachers to convince many of their fellow professing Christians that the

black man possesses a soul as worthy as that of any other race, and, by inference, a body containing that soul also worthy of tender consideration and just treatment.

In anticipation of this discussion the Rev. B. J. Ross writing in the "Outlook" of last May, argues that there is no difference in kind between the psychology of the Bantu and that of any other race. From the point of view of pure psychology this is true but to be practical we need to include also the view of educational and social psychology and consider the factors of environment and language and how these react upon temperament and suggestibility. Environment is perhaps the most important factor because even if we grant that the Bantu are psychologically similar to the Europeans in mental behaviour, the environment under which they grow and live is utterly dissimilar to that of the Europeans. The influences that surround the Native must be taken into account in all our study of the presentation of the Gospel.

Is it possible for these influences to be known and mastered by the missionary novice from overseas? For, the Europeans who, having been born and bred among the Bantu, have learnt to speak the Bantu language as efficiently as the Natives, will command every advantage that can be claimed by the Bantu in this respect, except the confidence mutually shared by those bound together by the identity of racial interests. Therefore I agree with Mr. Ross when he says: "To the European who knows the language as well as the Bantu himself, and who, in talking to a black man, quite naturally thinks as well as talks in that man's language, what difference there is seems to be no more than one of language and environment, and such a European has no greater difficulty in understanding Bantu psychology than he has in understanding European."

But there are very few Europeans situated in such a happy position, and we have to solve the problem for the majority who wish to learn. This can be done in two ways: first, by the study of certain theoretic principles; secondly, by direct study and observation.

To begin with, we may lay it down that it is necessary

to distinguish carefully between the three cognate studies of Ethnology, Sociology, and Social Anthropology, in order that the energies of those concerned may be saved from a fruitless occupation of their limited but precious time devoted to these studies.

(a) Ethnology, according to Professor Radcliffe Brown from whom I am going to quote freely, ethnology collates historical data of races with reference to law, morals, art, language and social institutions of every kind. Thus we see that while the subjects it deals with are just those in which we are deeply interested, we must acknowledge that if we end only at collating historical data thereon we shall not get very far. Therefore for our purpose I would not recommend a study of ethnology *per se*.

(b) Sociology too cannot be recommended here because the term covers an indefinite and undefined ground. Nowadays it is in fact condemned by usage in English speaking countries, says our authority, because it stands for a formless study of a vague assortment of subjects. It is not specific enough for our purpose.

(c) Social Anthropology deals with the subjects mentioned above under Ethnology but with this difference that it assumes that "these phenomena are subject to natural laws and that it is possible by the application of certain logical methods to discover and prove certain general laws, statements, or formulae, applicable to a certain range of facts or events."

It is these phenomena in relation to environment and the manner in which environment impinges upon the people that render Bantu psychology different from European. This conference is in a position to bring together original contributions on information now rapidly disappearing with the death of the older Natives, throwing the much needed light upon the psychological working of the Bantu mind. As between psychology and social anthropology we may distinguish by saying that "the former deals with individual behaviour in its relation to the individual; the latter deals with the behaviour of groups or collective bodies of individuals in its relation to the group.

Social Anthropology can be of immense and almost immediate service. "The study of the beliefs and customs of the Native peoples, with the aim not of mere reconstructing their history, but of discovering their meaning, that is, the place they occupy in the mental, moral and social life, can afford great help, to the missionary, or the public servant who is engaged in dealing with the practical problems of the adjustment of the Native civilisation to the new conditions that have resulted from our occupation of the country.

"Let us imagine the case of a missionary or a magistrate who is wondering what are likely to be the results of an attempt to abolish or to discourage the custom of *uku-lobola*. He may experiment, but then he risks the chance of producing results that he has not foreseen, so that his experiment may do far more harm than good. Ethnological theories as to the probable past history of African tribes will afford him no help whatever. But social anthropology, though it cannot yet provide a complete theory of *lobola*, can tell him much that will be of great help to him, and can set him on the path of enquiry by which he can discover more."

So much for abstract theory. Now we come to direct observation. This we shall take from three standpoints:—

- (a) The ancient customs;
- (b) The transition period;
- (c) Some suggestions.

(a) In the case of Native primitive customs, the modern view is that our predecessors in the mission field committed a serious blunder when they hurled iconoclastic bricks at every ancient custom simply because it was a native custom. For it is now being discovered that some of these customs had something in them worth preserving, if only the evil features could have been eliminated. For example in the case of the circumcision ceremonies for males and the female puberty rites of the "*intonjane*" we had the grave exhortation to the young men and women when they were enjoined to acquit themselves thenceforth like true men and women, this being followed

with a valuable enumeration of all the highest and noblest duties and virtues of ideal manhood and womanhood. In consequence of the categorical condemnation of the whole custom we have to-day lost much that was worth conserving. Dr. Aggrey, with characteristic wisdom, once said he wished all missionaries had learnt algebra, for then they would have known how to eliminate by substitution. Indeed the lack of appropriate substitutes for all the things that have been annihilated by missionaries in the social life of new converts is being more and more felt now as having been a mistake in tactics. Take for instance the wholesale abolition of the old amusements and musical dances, with nothing else put in their place. In my district the heathen Natives sometimes taunt the Christians with being a long-faced, lugubrious and unamused community devoid of the natural entertainments of the good old times. Unwise as this has proved in the rural villages, it has been a positive evil in most urban locations where the absence of healthy recreation during the earlier evening hours has not only undone much of the good work produced by our missions but has actually aided and abetted the evils of gambling, drunkenness and immorality. This is truly a missing link in the modern missionary system, and the Gospel will not thrive until it is supplied.

(b) The transition, contact with European civilization has altered the conditions of primitive African life irrevocably, and we must acknowledge that in our preaching of the Gospel there are certain axioms which must be granted and remembered:—

That the Bantu are no longer a virgin soil, no more a *tabula rasa*; they are already affected, perhaps contaminated, by European society, usually of the lower stratum. They are no longer a child race, for they are in the boyhood stage. They are not homogeneous in their attainments. They are not identical in their psychology. Their rural and urban social conditions are not uniform, hence what applies to the one group does not necessarily apply to the other. They do not speak with a single voice, for they have their defiant extremists, led by bombastic press writers, and on the other hand they have their

moderate sections and dignified communities controlled by leaders of sanity. They are not going to take as long as two thousand years to overtake modern European culture, because they have immeasurably greater advantages than the ancient Britons had during the wars of Julius Caesar. They are not going to die out like the Red Indians or the Australian Blackfellows, for they are multiplying in their virility faster than their dominant white rulers. They possess an enduring racial solidarity founded upon their traditional tribalism, which demands that the preaching of the Gospel to them shall be adapted to their actual conditions rather than superimposed upon the debris of the total destruction of their social system. They are keen critics of European civilization and Christianity when talking in mutual confidence among themselves, although they are reserved before strangers.

(c) **Suggestions.**—In conclusion one might throw out a number of suggestions which may be of help in the presentation of the Gospel to the Bantu.

The best presentation of the Gospel I know is the Gospel as carried out in actual life by its Professors rather than the degree of eloquence that may be displayed from the pulpit of a Sunday.

This may sound a common place platitude, but is is more important to-day than it was some years ago because the Bantu are fast developing the faculty of criticism. Both the African and European Christians are challenged in this respect by non-Christians and also by fellow-Christians. The criticism of the native converts by anti-black Europeans is equalled only by that of the Europeans Christians by the anti-European extremists.

The strongest argument used by the Native extremists is the hard fact of the rigid social conventions of South Africa that preclude social intercourse between people of different races. Not that they are hankering after miscegenation but that these inflexible customs prove a hindrance in the presentation of a Gospel that knows neither Jew nor Gentile. The obvious inference from this is that if these conventions are to be retained, then the day of the European missionary among the Bantu must

sooner or later pass away, and must be hastened to pass soon by the adequate training of responsible Bantu missionary leaders on the lines of the Bantu Presbyterian Church of Africa recently effected by the United Free Church of Scotland. This can be done through a friendly policy of a gradual devolution of responsibility consistently with mutual confidence and a spirit of co-operation on both sides.

Other factors which will probably be fully dealt with by the other speakers in this conference are: (i) the right use of recreation for Bantu converts; (ii) the uplift of Native women; social service; (iii) the organisation of Native pupils in training institutions into students Christian Associations; and (iv) the development of Native agriculture as a missionary factor—on the lines indicated by my paper in the "Forward" (the Wesleyan Methodist missionary magazine of last month). Fortunately we have a tangible illustration of this in the policy of the Dutch Reformed Church in its Central African missions as recently noted by Dr. Jesse Jones.

Let us hope this Conference will be divinely guided to discover the true foundations of a policy that will effectively assist the spread of the Gospel among the Bantu in fulfilment of the command of our Master in the last chapter of St. Matthew. "Christian greatness is born of willingness to lay the lowliest duties on yourself, and the way to be first is to be ready to remain last."—Henry Latham.

15. BANTU PSYCHOLOGY IN ITS RELATION TO THE PRESENTATION OF THE GOSPEL.

(Dr. C. T. Lcram.)

I take it from your programme, (on the excellent nature and form of which your Executive and especially your Secretary, are to be most heartily congratulated) that this Conference has been doing some heart-searching as to the methods and results of its years of missionary work. One of the most stimulating books that I ever read bore the challenging title, "The Moral Obligation to be Intelligent," and I feel sure that

Christ, our Leader, would have us be intelligent and skilful as well as enthusiastic and self-sacrificing propagators of His Gospel. I believe that we here in this Conference are doing what the greatest missionary of all, St. Paul, must have done so often, namely, submitting plans and methods of evangelization to the closest examination to see if they are the most effective methods of doing God's work.

I am grateful that you have invited several non-missionaries to speak, if indeed the laymen here are non-missionaries after all, and I am particularly grateful that you should have asked an official in the person of myself. I fear that what I have to say may not find favour with some of you, but that of course does not necessarily make it untrue, and in any case it will serve to show you that officials and missionaries may look upon this task of developing, and therefor of Christianizing the Native from slightly different angles. I would have you believe, and I hope my writings and actions confirm your belief, that I **do** believe in Christianizing the Natives, and that I see no hope for them in the future other than as a Christian, God-fearing nation.

One of the wisest sayings of Sir John Adams, the distinguished educationalist who recently visited this country, was to the effect that if the schoolmaster wished to teach John Latin, it was necessary that he should know Latin, but it was indispensable that he should know John. So with the missionary in South Africa. He must, and generally does, know adequately the principles of Christianity and the best methods of teaching it, but it is even more necessary that he should know the psychology and ethnology of the Bantu-speaking peoples if he is to do his Master's work most effectively. It does not seem sufficient to me that our missionary should have lived among Natives and should have a knowledge of their language and customs, though both of these are necessary, but he must be able to "think black" an occasions, and he must understand the relationship of the Native customs he sees to the whole structure of the organization and the life of the people. We are apt to be mislead by the

attractive alliterative title "primitive peoples" and to believe that their minds are for the most part empty vessels waiting for us to fill them, and that their customs are more or less beastly practises waiting to be replaced by our own superior manner of living. There is the less excuse for this view since Donald Fraser and others have told us so thoroughly and withal so charmingly of part of what is in the Native's mind, and since administrators like Lugard and Temple have affirmed their belief that Native institutions, laws and customs have been evolved to meet the needs of the community, and that these, no matter how unreasonable they may seem to us, have proved their utility in preserving those races from extinction. That six of our South African universities and university colleges have established, or have plans to establish, chairs in Bantu Studies, should convince even our sceptical South Africans that there is more in the black man's mind and customs than has been commonly believed.

Edwin Smith in a most illuminating article in the *International Review of Missions* for October 1924, divides missionaries into four classes in their attitude towards Native life. A few, he points out, know nothing and care nothing about it; a large number have picked up a knowledge of Native life while they have been working, and apply their knowledge more or less adequately to the tasks in front of them; some few have studied anthropology and ethnology deliberately and of set purpose, and are using it; others possess considerable knowledge and are not using it. It seemed to me as I read this that here in missionary work there was an exact parallel to the attitude taken up towards the profession of school teaching in our own time. At first any grown up was good enough to teach. This was the age of the Dames School and that "sui generis" school, the S.A. Farm School. Then came the period when the teacher learned to teach while actively teaching, and we had the Pupil Teacher System. Now we have come to the Training College and University Education Department period, when young men and women receive a long and elaborate course of preparation in Child psychology and methods of teaching before they are allowed

to practise on other people's children. I am confident that we shall see much the same evolution in our missionary training methods. Indeed we have already a beginning of the last stage at Friedenheim, the womens missionary training institution of the Dutch Reformed Church, where a course of lectures in Social Anthropology, Ethnology and Native Law and Administration, in preparation for the diploma in Bantu Studies of the University of South Africa, is already being given. Missionaries in increasing numbers are attending the Vacation Courses, instituted by our universities. It was at the conclusion of one of these that the head of a large mission in Nyasaland remarked to me, "If only I had known twenty years ago what I have learnt during the last month, what a much more efficient missionary I should have been."

A study of pedagogy teaches us that every child is the product of his environment and his original nature, which in turn is largely the result of his remote and recent ancestry. Before ever he comes to school these factors have been operating and there is nothing of the **tabula rasa** about his mentality. How much more complex a problem must the adult heathen man or woman be to the European missionary! We ourselves are so much the product of our environment that we find it extremely difficult, if not impossible, to look at Native life and custom except through European spectacles. I mistrust the man who tells you glibly "I know the native." That there are some such I am sure, but the majority of those, who boast thus are committing the anthropologists fallacy and are interpreting Native customs in terms of European thinking. I may myself be guilty of this fallacy in this address.

When the average missionary goes first among Natives he finds a way of living, so different from his own, that he is shocked. His natural reaction is to regard these manners and customs as entirely wrong and quite out of keeping with the ethical teaching of the New Testament. (At the same time, if he is honest with himself, he will find a good deal which is in keeping with the history and indeed the teachings of the Old Testament.) His instruction,

therefore, like that of a bad teacher, tends to consist of negations. "Do not drink Kafir Beer at all." "Do not smoke." "Do not give or accept lobola cattle." "Do not practise the Levirate (ukungena)." "Do not sacrifice to the spirits of your ancestors" and so on. The Native with his wonderful, and perhaps fatal, docility and tractability acquiesces or attempts to acquiesce and we get the change of life or conversion so dear to us all. Old customs and old associations, however, die hard, and almost always the Christian command is directly contrary to Native custom. Then we get a situation not unknown to some of us—the beer drinking in secret, the Christian marriage with the secret lobola, the Christian teacher attending the "abakweta" dances at night, and the other signs of decadence which we call "The problem of the Older Mission Stations." Certain definite stages in this decadence may make their appearance. The first is the revolt against the authority of the European minister, the second is often the formation of a separatist sect. I do not pretend that the opposition of Christian teaching to Native custom think that the formation of a sect known as "The Christian Catholic Church in conformity with Native Custom" is symptomatic of much more than a desire to make the most of both worlds.

Modern psychology in dealing with ethical training in our schools tells us that there are one or two instincts which need to be eradicated straight away, if indeed you can eradicate them, a good few that need to be fostered and developed as they are, and a great number which need to be moulded or changed to meet the new way of life before modern man. The fact that these instincts have survived is the proof that they have, or until quite recently had, a definite value. They are the raw material out of which characters are made. To throw or attempt to throw them aside is bad pedagogy. Further, it is not wise to break down a habit until we have something else to put in its place. Dr. Aggrey, in his picturesque way, used to say that in ethics, as in algebra, the best method of elimination was by substitution. I am not surprised that the devil came back with his seven companions, for

you will remember that not only was the room swept and garnished, but it was empty. The idle hands are always waiting for some one to find them work to do.

Even a cursory study of Native life shows that far from being the easy-going, care-free life it is supposed to be, it is a very highly organized system of things which are, and things which are not, to be done, of particular ways of behaving towards every other person in the tribe and of reacting towards every circumstance of Native life. Behaviours consequent on sex, age, ritual, religion abound. Any breach of these laws has its appropriate sanction. If you slay a man his relatives will kill you or exact compensation. If you practise witchcraft the society will punish you and if you commit incest the gods or spirits will deal dreadfully with you. It is a society as highly organised as a spiders web. It is a structure built upon foundations of complete and intelligible sanctions. Damage the web in any part, remove one of the foundations and the whole fabric suffers.

It seems to me as if some missionaries either through ignorance of its existence or through non-appreciation of its importance, have not only disturbed the organization of this social life unnecessarily, but have removed some of the foundations themselves. Let us take some concrete examples. The whole question of sexual relationships among the S.A. Bantu depends largely upon the lobola custom. Because there are some objectionable features in that custom some of the missionaries have sought to abolish it. They have not yet been conspicuously successful, but should they succeed and at the same time fail to give a satisfactory substitute it will not be surprising if there is a falling off in sexual morality throughout Native life commensurate with the falling off in Native morals in our industrial areas.

Again, is it not possible that in combating the Native's belief in spiritism we may be breaking into one of the most charming and morally useful of his sanctions, viz. the respect which every decent Native has for his parents, grandparants and those of their age grades. If it is not true that the spirits of your ancestors will help or harm

you according as you treat them, is it quite so necessary to obey the fifth commandment? I am told that the respect paid by the Christian Natives towards their elders is not so great as that paid by heathen Natives. I am not defending a belief in spiritism. I merely use this to illustrate my point that we may do harm as well as good, and pleading for patience and tolerance in our attitude towards Native customs. Again, do we not often help to undermine parental influence, when we receive at our boarding school the girl who has run away from home in order to get to school? What is more important in the long run the education and christian upbringing of a girl or the maintenance among the Native people of the discipline of parental authority?

If we are right in assuming therefore that these Native laws and customs are deserving of respect, it seems that the next step is for us to attempt to understand them and to see them steadily and to see them whole. To that end it is not usually enough merely to observe them in the field. They must be studied and interpreted in the light of customs elsewhere. I am not forgetful of the fact that missionaries have been our best observers of Native custom, that one and a half of the best two books on South African ethnology have been written by missionaries, but do I feel that missionaries will not get the fullest use of their opportunities, unless they receive guidance at the hand of a professional anthropologist. I believe I am right in thinking that Junod was assisted greatly by Fraser of Golden Bough fame and that Smith in his account of the Baila was guided by the publications of the Royal Anthropological Institute handbook.

We are lucky in South Africa in having some first rate anthropologists among us, and it will be a thousand pities if we do not become one of the foremost missionary training centres in the world. Our universities have opened up courses for us with diplomas as a tangible end, they organise vacation lectures for us and set apart their best men to help us. It will be too bad if they pipe and we do not dance. Yet the walls of Jericho will not fall down at the first blast. I have told you of the successful class

at Friedenheim but we have had our failures in attempting to persuade other students to attend such classes. The reason for this seems to be that they do not respect the Native sufficiently to attempt to understand his customs. If that is true, I am sure that you will agree that that is the wrong spirit in which to attack mission work. Smith points out that a study of social anthropology is the father and mother of that cultured sympathy which comes of sure knowledge. "While a shallow knowledge of savage life may lead to disgust and despair, fuller knowledge brings the mind about to hope and a more passionate determination to save the people from their degradation. For it reveals much that is noble, much that is rich in promise of better things."

I am not forgetting the danger which the missionary and, may I add, the Native Commissioner, runs when he begins to go deeply into these matters of Native custom. It may be that the spirit of scientific investigation gets the better of him, it may be that he sees so much that is good in Native law and custom and much that compares favourably with what he sees in European life so that he is tempted to suffer the Native method of life to outlive its usefulness. I have no doubt that he needs to be warned against these dangers, but I believe that he will see that he is not to rest content with these facts but must use them and build on them to produce the better life which is the black man's need and his due. Smith wisely says that the missionary is the spiritual agriculturist, who analyses the soil in order to discover precisely what it lacks and how it shall best be cultivated: and the study of social anthropology, conducted with earnest and loving purpose, is his best instrument.

After such a study, a native life as has here been urged, I feel that the missionary will be inclined to work with the stream of Native life rather than against it. I have never understood why Native Christianity should be necessarily white man's Christianity. I often ask myself what St. Paul would have done, if he had to convert the Native of South Africa. I cannot help thinking that like the good educationalist he was, he would have taken Native

customs as the basis for his development of his work. I do not think that he would have sought to abolish lobola. I feel sure that he would have approved of that Christian missionary who took the circumcision ceremony so important in Native life and spiritualized it by letting the school be a Christian institution instead of a heathen gathering by purifying the ceremony instead of allowing it to be the degraded thing it is when looked at with Christian eyes. I wonder if he would have made it necessary for a man to divorce his plural wives, before he was received into full membership of the church. I am quite sure that he would approve of the working in of Native folkstories to illustrate the new ethical Christian doctrines he wishes to inculcate. I am sure that is what Donald Fraser has done in his great work. I think there is much truth in Willoughby's remark that no propagandist can ever become efficient in any community, until he has discovered the psychology of the people. I trust that the discussion to-day may bring out some practical ways in which this can be done.

16. NATIVE SEPARATE CHURCH MOVEMENTS AND THEIR RELATION TO THE PROBLEM OF EVANGELIZATION.

(By Rev. B. S. Diepu.)

It is not necessary for me to relate the history of separate churches, (generally known as Ethiopians) which began in 1892. It is more difficult to assign reasons that produced the leaders who organized these different sects. I shall only give what I consider to be the general motive of the movements. The command of our Lord "Go ye therefore and make disciples of all nations" as well as the example of Paul of Tarsus teach the same thing. It is not so much the individual as such or nation which Christ tells his disciples to evangelize. It means, in fact, they have to Christianize the nation themselves, the aim being to found churches or communities, forming new centres of life, wherever they went; leaving the converts under the guidance of their own elders or overseers to take care of themselves, and spread the gospel in the surround-

ing country: Derbe, the Galatian cities, Philippi and Ephesus become in that way new centres.

Subsequent history is but the continuation of the same plan of campaign Gaul, Britain, Ireland, Germany, all became Christians in the same way. It is but natural that in South Africa the same plan be followed and history will repeat itself. It is impossible for European churches to complete a work, for which they will always be too few, and which moreover their home churches cannot keep forever in their own hands.

It is only by means of a native agency that Christianity can become the secure possession of the Native mind. Then the Christian spirit can take hold of the Native African spirit and life as it did in England and Germany that of the English and German native mind and life.

Christianity is able to appeal to all races and conditions of men and to be accepted and lived by the highest as well as the lowest. It does not belong to a particular race nor is it bound to a certain form of civilisation. It can adopt itself to the requirements of all nations and races and of all degrees of culture. There is indeed but one God, one Christ, one Holy Ghost, but there is none the less a German, an English and a French or a Bantu manner of understanding and appreciating the same religions, faith and life. It is, as it were, the same sun seen through different coloured glasses. To adopt itself to the European form of Christianity, it must divest itself of its European garb and take a more or less Bantu form.

The complete Christianising of the Native mind can only be brought about by the native himself imbued with African ideas and feelings and realizing the Christian life in truly African fashion. It must be left more and more to take care of itself; and the fostering and restraining influence of the European ought to make itself felt in a less prominent degree. He should not endeavour to bend the mind of the Native to his mode of thought. He must respect his national or racial characteristics and leave him to remain an African, but an African quickened by the new life of the gospel.

The Native has a different mind from the European. He does not always understand things in the same way as the

European does. Therefore, superior knowledge and wisdom should be prepared to give way to the prejudices of the christian natives just as Paul was a gentile to the gentiles so must the African be to the Africans.

17. NATIVE SEPARATIST MOVEMENTS AND THEIR RELATION TO THE PROBLEM OF EVANGELIZATION.

(Rev. Father F. Hill).

I propose to begin by trying to give the Conference some idea of the confusion in the midst of which we work here on the Rand.

An inquiry was held in 1922 as to the number, character and origin of separatist churches in existence and later after the Bulhoek affair a commission sat on the subject under the aegis of the Native Affairs Commission. I do not think that the report of that Commission has ever seen the light.

In 1922 there were discovered 65 such bodies most of them purporting to have their headquarters on the Rand and a few at Pretoria. Their congregations are scattered about over the Reef so that, as far as I have been able to ascertain, we have between 16 and 20 of them in Germiston location, 10 to 15 in Boksburg, Benoni, Springs, Krugersdorp and Nancefield. These numbers do not include the congregations of European churches. The harassing condition of things can therefore be imagined in locations of four to five thousand inhabitants.

Some of these 65 bodies have seceded from missionary churches in comparatively recent times and many of them are the result of subsequent secessions from those secessions. By far the largest and most important of them is the African Methodist Episcopal Church which claims a membership of 20,000 in the Union and over 100 ordained ministers. They have three large districts in the Transvaal; 1 in Natal; 5 in the Cape and 3 in the Free State. The history of this body is probably well known. A minister with a small following seceded from the Wesleyan Church in 1892, he was soon joined by others and they got into touch through an African woman who was

studying in America, with the American Methodist Episcopal Church which sent a negro bishop to South Africa to negotiate an amalgamation. The late Mr. Dwane and another minister subsequently went to America to confirm the amalgamation. Dwane himself afterwards left the American Methodist Episcopal and formed the Order of Ethiopia within the Church of the Province. The American Episcopal Church has made considerable progress in numbers of adherents and claims to admit to full membership over 1,000 converts a year. In organization and efficiency and in the rapidity of its developments it stands far above any of the other Ethiopian bodies. Several of the smaller bodies mentioned above have seceded from it. These smaller bodies vary in size and influence. One, the Christian Apostolic Church in Zion claims a membership of 5 to 6 thousand; other claim only 50 or 60 members. There is one with its centre at Alexandra Township near Johannesburg, which only claims to have two or three small congregations in the immediate neighbourhood. It seceded from another body because its founder had a vision, which was not treated sympathetically by his bishop.

Every possible combination of the words African, Catholic, Apostolic, Independent, National, Ethiopian appear as the official titles of these bodies. Most of them have printed constitutions which are copied largely from those of European origin. In one case the Constitution of the Church of the Province has been printed almost word for word; in another case the 39 Articles of Religion formed the constitution. I have not heard of one of them, which claims to have separated from its parent body for doctrinal reasons. Their teaching, they say, is identical with the Wesleyan, Anglican, Baptist, or Lutheran as the case may be, some of them naively say that it is partly Wesleyan and partly Baptist. One of them bears the extraordinary name of the Melchizedek King of Salem Church. Its founder had been a minister of three churches in succession before he founded this church and he regrets to relate that his representatives in Johannesburg have had a difference with him and are about to sever their connection with him to form another body. This kind of secession is going on continually; any little difference between minis-

ters of a purely personal nature may lead to the formation of a new sect at any time. I remember an official of the Railway Administration once telling me of a minister, who applied for a concession and on being refused went away and negotiated an amalgamation with a body of longer standing in the following week, but unfortunately in the third week he called to report that the new body had broken up into three, and that he was now the only recognised minister of the body which had so recently adopted him.

We heard from Mr. Mahabane yesterday, how this kind of thing is deplored by all thoughtful natives, who have the good of the people at heart and how seriously it interferes with the progress of evangelization. He seemed to me to lay most of the blame for this condition of things upon the European churches, and to imply that a more generous surrender of control to the native sections of those churches would soon bring about a better state of things. I have no doubt in my own mind that some of the blame does lie at our door. We have in the past been slow to give responsibility to our native members and to admit them to their full share in the management of their own affairs. It must however be remembered that European missionaries have had good reasons for caution in this matter.

(1) The example of the American Methodist Episcopal Church has not been entirely convincing that complete separation from European control is any cure for secession. On the contrary it seems to have facilitated division. Many of the sects, of which I have been speaking, have been started by people whom they were unable to control and by men who refused to submit to any kind of church discipline. In fact I know the extreme difficulty they have in the exercise of discipline and how often they are quite unable to deal with men of unworthy character and how difficult they find it is to keep up a high moral standard. I fancy that Mr. Mahabane is inclined too much to judge the success or failure in evangelization by numbers, whereas we know that mere numbers do not count so much as character.

(2) It must be remembered that in very few, if any of our churches, are its native members able to stand independent-

ly in the matter of finance. Even the support of ministers and evangelists is a matter of great difficulty, to say nothing of buildings, of rents and rates and the building and upkeep of educational and philanthropic institutions. Enormous sums of money are poured annually into missionary work from European sources, and I hope will be for many years to come. And I find that men of financial ability and stability are far too few among our people. Finance is not a strong point with them generally speaking and a great deal of steady and patient training in church finance is necessary before a full measure of responsibility is possible.

(3) It must be remembered that in the deposit of the Christian faith, which we have been called to teach and administer we have a very sacred trust. It is in no spirit of niggardliness that we refuse to loose our hold upon that trust, until we feel that our people are rooted and grounded in it. It is a treasure of infinite value, which has to be handed down intact from generation to generation.

(4) It must be remembered that it is not only the native members of the church who need teaching, but our European members sometimes raise difficulty, when it comes to admitting native members to their full privileges in the church. This fact needs patient handling. We missionaries are doing our best to educate them and to awaken a better spirit towards missionary work. But it takes time and infinite patience. The Donald Fraser campaign has been a great help in this direction and it is proposed to hold a great missionary exhibition in Johannesburg next year, like that held recently in Cape Town, and like those held frequently in England to arouse missionary enthusiasm.

(5) I would put in a plea, with all the force of which I am capable, for avoiding any hasty action towards the formation of a purely Bantu Church. Mr. Mahabane admitted that the pressure towards such a movement came very largely from political sources. I find it very difficult to see how Christian considerations can support such a movement. With St. Paul I believe in the unity of the human race and with him again I hold to the ideal of

a church of all the nations. St. Paul lived and died for the principle that the church must be one, refusing in that first racial difficulty of the Christian church to form a church for the gentiles but maintaining that the gentiles must be fellow citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets. And in fact the blame of the separatist movement is not all on the European side. Nor would I seek to assign blame to either side. I would only ask the conference as a whole to face facts.

(1) There is that spirit of unrest among our Bantu people, which has been referred to before in this conference. The clash with Western civilization has been inevitably disintegrating. It is breaking up tribal life and its controls with many unhappy results. And there is, I think, inevitably a great reaction against the repression of individuality, which is inherent in the tribal system. Detribalized people find themselves free from old restraints and there is the tendency for unrestrained liberty to run wild. People are impatient of all authority and ready to follow any kind of influence that comes along.

(2) There is that race consciousness which has developed so rapidly in recent years. Our Bantu people, who have shown themselves so extraordinarily ready to adapt themselves to European civilization and have accepted European rule and learned so much from European teachers, in their desire for self-expression and progress and recognition are now showing an increasing impatience with the yoke of European rule; they see all its disadvantages and oppressions and none of its advantages.

And a suspicion is growing that they are being exploited by civilization, that they are being left behind in the general advance, which they see going on around them, that attempts are being made in legislation to keep them in servitude and subordination.

It is comparatively easy for anyone of their own race to raise the Ethiopian banner. There is a very great deal of this feeling behind the rise and growth of the separatist movement. No one, I think, who is really honest about it will deny it. The European churches are part

and parcel of the policy of exploitation and suppression, therefore come out of the white churches and let us have our own churches controlled entirely by our own people. There is no doubt that this is a part of the gospel of the separatist churches and some of us would be surprised if we knew how large a part. And judged by really Christian standards it is not good. I do not deny the lack of Christian brotherhood and fellowship on the European side. I deplore it, but I hope and believe that a better understanding of the spirit of our Lord will in time dispel what is wrong.

At the same time, I do ask our native people to face the consequences of the alliance of any church with the preaching of racial antagonism. It is wholly foreign to the spirit of our Lord. Let us all then, on both sides, deplore it and seek the solution of our difficulties in the spirit of co-operation and love. We need each other and our Lord needs us both, for each race has its contribution to make to the Kingdom of God.

(3) There is the difficulty common to all ages of bringing the daily life into consistent line with the ideals of our Lord and Master. We see the difficulty as we read the hortatory portions of St. Paul's epistles, we see it in the inconsistencies of many professing Christians to-day and indeed in our own lives. But it is a difficulty in a special sense among our Bantu people. They are inclined to delight in the consolations of the Christian faith without realizing the tremendous importance of its moral demands, and the effort involved in breaking away from the old life in order to live the new life in Christ. They are inclined to be easy going and to seek standards of compromise between the old and the new; standards which are not quite so exacting, and which do not demand so complete an abandonment of deep rooted habits and customs. And Hymenaeus and Philetus, men who concerning the faith have erred, or more often men who have erred in morals and have refused to submit to the discipline of repentance, come along with swelling words and much criticism of the church which they have deserted and they find a following, among those who in the blindness of their hearts are seeking an easier way.

These are, I think, some of the root causes of the native separatist movement. I submit them for discussion in no critical spirit, but with a great desire that we may lay seriously to heart the great dangers we are in by our unhappy divisions and may all pray and work more earnestly for the removal of that danger.

18. EVANGELIZING THE NATIVE WOMAN.

(By Mrs. A. C. Murray.)

I am so glad that we have begun our meeting by singing that hymn "Crown Him, Crown Him, Lord of All," because it is the very foundation of all our missionary work. And one cannot help thinking that if we, as Christians, during all these epochs had really understood what that meant—to "Crown Him Lord of All"—of every detail of our life and every bit of our being, things would have been very different in Africa to-day. And as we have been hearing these days of the hindrances to the Gospel, that the Gospel has not spread more quickly, that there are three million natives still unevangelized in the Union, I cannot help thinking that one of the reasons has been overlooked and that is, that we have not done for the women, the mothers, what we should have done. I can quite understand that work has been concentrated on the men, because the men are more intelligent, perhaps. But we wanted to christianize the heathen of South Africa—and we thought we could do it without the mother.

I was surprised a couple of months ago, in reading our French paper, to notice that one of the impressions of a young missionary arriving at the field in French Congo was this—and I felt at the time, if only all our missionaries during this century, from the very beginning, had had the same impression, what a difference it would have made! He says: "What strikes a newcomer most is the degradation of the women. If a nation must be judged by its women, it is of the utmost necessity and urgency that a great deal should be done for the women. Has she not been neglected too long? I do not believe that a people can be Christianized without the uplifting of the women. Polygamy, with all its attendant evils, will only disappear

when the native woman will have understood her dignity as being created by God."

No nation raises higher than its mothers. O, is that not true! No nation rises higher than its mothers. Napoleon said "Give me the mothers, and I have the nation." And we know that home life is the nursery of character, yet it is the home life that has been neglected; not entirely, but far too much. Dr. Andrew Murray used to say: "Even grace can hardly make up for the lack of home training." O, how short-sighted we have been! Just think of it: not only now but in our civilization have we ever realized that no training has been provided for the most important work that has to be done—even among us Europeans? There is training, sometimes for years, for other important parts of the work that has to be done in the world. But for this work of training children, for this work of looking after the souls entrusted to us, moulding them for all time, for eternity, what training has there been? Has our civilization not been terribly short-sighted? And here, in spite of all the enlightenment that we have had, what are we finding now? How disappointing the home life is in so many lands! And here is our native sister, who has never had our advantages. And we have brought her the Gospel; we have allowed her to listen to the Gospel as it was preached. She has been perhaps taught to read, but how much has been done to train her as a mother? How much has been done to train her to form a Christian nation?

We have heard the Rev. John Dube say that the heathen are shocked at the way the children of Christians behave. We have heard of the awful infant mortality, and it was put down to economic reasons. But, o, is it not that the mothers have not known how to look after their children? I believe that even with these difficulties that were mentioned by good Dr. Henderson yesterday, that if we had the mothers trained, they would have known how to meet these difficulties and how to bring up their children; and we would not have a population that was decreasing.

And now, what can missionaries do? I have taken the trouble to find out what is being done in other lands, in

other parts of Africa : I have spoken to several missionaries missionary ladies, asking them what they have been doing; and added to that, there is my experience in Central Africa. I will just bring before you—because I am speaking, of course, mostly to the missionary ladies—some suggestions which they will be able to use. First of all, I believe very strongly in getting the girls into hostels, because these girls will all become mothers and have homes. The “old maid,” as Donald Fraser so often says, is a Christian institution—and a very blessed one too—but in the native lands we have no “old maids.” So that every girl will have a home, and therefore it is absolutely necessary that we should get as many of the girls into these hostels as we can, so as to teach them all they will need in their future sphere.

Before I speak of what they are taught I think I should go back to the thought that the missionary’s home must be the object lesson for the native woman. The missionary’s home should be the ideal Christian home. There the native woman sees how the husband treats his wife; the mutual respects and love and helpfulness; the way the children are taught to treat their parents. They are shown the love that parents and children have for each other; the beautiful home life. They see there the life of worship, the worship of God, the reverence of God’s word and God’s House in the family life of the missionary.

And, here may I say how we need in the missionary home really to show the Spirit of Christ, but not only that, what we need is Christ Himself. Do you remember that the Sirdar once said—when he was in Switzerland, I believe: “Don’t send us missionaries to India to bring us religion. We have quite enough religion. Bring us missionaries who will be carriers of the Lord Jesus Christ himself.” And, that is what we missionaries need in our homes—a living Christ in our own life, that will draw those women. There must be the drawing power in our lives, and it will be only when Christ is truly crowned there that He will take such possession of our lives that we will draw these women. They will say: “There is something in that home, there is something among those white people

that I want"; and they come to us. And the missionary home must be open for them. There must be the sympathy, the readiness to help; there must be the heart at peace with itself to soothe and sympathize. And so the missionary home must be a constant object lesson, something that these women will want to have in their lives.

And then, as I said, there is the girls' hostel, where we teach them thrift, cleanliness, obedience, discipline, feeling of responsibility for others, loving service. But of course, first of all, to win them for the Lord Jesus Christ, to bring them into loving touch with Him so that they are truly born again. And, o, how we have seen what it has meant for a nation to have such girls, girls who are truly born again, and who go out with the light, the life of God in their hearts. And then we teach them at once to go out and help the women in the villages, the heathen women. We send them to the old women and let them look after their huts, clean up their huts for them; pound their maize, and carry the water for them, and win their hearts like that. And then we get them to take them a message out of the Gospel. And what is the result of that? We have the old women coming to the missionary saying—and they are the raw heathen women: "Do tell us more about the great Lord Jesus Christ." And when the missionary asks these women "But where have you heard about Him? Why do you want to know more about Him?" there is the reply: "O, your girls have been coming to us and they have been so good to us: They have been telling us that it was the Lord Jesus that put these thoughts of helpfulness into their hearts, and they have told us about Him. And we want to know more. We want to know such a Saviour. We want to follow Him." And so these girls learn then that they are responsible for the souls of those round about them.

And then we also teach them mother-craft. I would suggest this—I know there is one missionary here who does it—and it is an excellent idea: to adopt babies into these homes; babies whose mothers have died, who we know would suffer. Adopt them and give them into the care

of these girls, the girls taking turn to look after these children. And then we know that most of these girls will marry Christian men and will be ready to start a Christian home; and there will be a little point of light, and these girls will become missionaries to their own.

At the beginning of our work in Nyasaland the native Christians came to my husband and said: "O, sir, could you not let us build a little village near the station, or on the station. It is so hard to be Christians away in the villages. We are persecuted, and we are so unhappy there." And then Mr. Murray said to them: "Give me some time to think and pray about it." Then, when he had got light on the subject, he called them together and he said: "Supposing I had ten candles, and I lit them and put them all into one room, into one hut, what would happen to the other huts? Would they not all be in darkness?" And he said: "You are all candles, all you Christians, that God has lit. Are we going to put you all into this one hut, this one station? And are you going to leave all the other villages in darkness? O, no, you must go out and shine in your villages." And it has meant that these Christians have become strong, because they have had to stand for themselves. They have had their missionaries behind them, praying for them. And this has made a wonderful difference in the development of the work. Now these men married Christian women, who went and helped them in their work, and became missionaries, and started Christian homes; and their little Christian home was a beacon of light.

O, I could tell you of some of these girls! We heard of one man who, wherever he went as an evangelist, could send such an encouraging report. And he had never been a very satisfactory student, and not a very satisfactory character. And we began to wonder what it was. And then we found out from the people in these different villages that it was the wife, the mother, the girl who had been taught on the station. She went out to be a Christian mother, going with her husband, moving from village to village; perhaps spending six months or more in one village and then going to another, and gather-

ing the women and showing them what Christian home life was.

Of course, there are women that we cannot get so young, the wives of evangelists who have never been on the station. These men are converted after their marriage, They have to be trained on the station and it is an excellent idea to get hold of these women and train them in all these branches that we have been speaking about.

And with the girls, I did not mention that hygiene ought to be taught, that every girl on the station in the hostel should be taken to the dispensary; at any rate go once a week and spend a little while at the dispensary watching the native woman as she works with the patients. All these things should be taught these girls while they are young and teachable, while we have them, so that they can go out and not only have Christian homes themselves but show their fellow-women how to begin their homes and how to bring up their children. Then these evangelists' and teachers' wives should be trained in this way in all these things, so that when they go out they will know how to bring up their own children, and they will know how to get the women roundabout them to bring up their children.

And as to infant mortality: In Central Africa it has been calculated that the women there, though they may have sixteen children, only bring up three. And yet I have seen the result of working among these women, these evangelists' wives, and showing them how to look after their children, teaching them mother-craft and hygiene and first-aid, and such things. I could tell you of a woman, a fine-looking Nyasa woman whom I had the pleasure to meet while I was there last year. She told me she was trained in this way and she told me that she had a family of ten children; they were all alive, and the youngest baby was a lovely child, healthy, and of course, clean. That is one of the things they learn, and how different the heathen babies are! And she said to me, quite humbly—there was no boasting about it at all: "I am so glad I am able to help my husband in his school work, because my two older girls look after the house and the children.

I have taught them how to do it, and so I am free to help my husband in his school work. And then I am able to help the women who need medical care, because I learnt that at the head station where my husband was trained; and I go and bind their wounds and show them how to work. But I always pray with them first and tell them about the Lord Jesus Christ." And o, I wish you could have heard the testimony of that woman to the other women who had gathered together for a conference.

We have heard to-day that in spite of women being downtrodden, she has great authority. And we know that where we have failed, the enemy has not failed: he has taken hold of the women to carry on the heathen superstitions, as no man does. It is the women that are carrying on all these superstitions. I was horrified to find in Central Africa how much the women, the Christian women, were under the influence of the old women, and that they were still bound by superstition. It appealed to them because the old women said to them that it was the only way they could protect their children from this awful infant mortality. These poor women in these heathen lands are always fearing the death of their children, of course, and they always say it is the evil spirits that cause the death of their children. And so they have certain rules that they must keep if they are to preserve their children; so they come under the influence of these women. And it is appalling, the havoc it is playing in the church of Christ in Central Africa. I was surprised that any of the men had remained Christian when I heard of what the influence of these old women was, even on the Christian women.

And so it was beautiful to see this Christian woman stand up and give her testimony, saying, from the very day they were married, she and her husband took the vow that they would break then and for ever with all heathen ceremonies and heathen customs; that they were going to trust God to take them into their new home and to look after them. And as she spoke to the women—we had several hundred women listening, because the evangelists had asked me to speak to them about this terrible matter of infant

mortality—it was so fine to see her stand up and give her testimony, how God had kept her and her husband true to their vow, and how He had protected their children. As I said, she has ten children, and the eldest son is in the work of the Lord already, and the two elder daughters are looking after the home. And she said “I have a little girl of about six, who is quite heartbroken because I was taking away baby bringing her to the conference, because she is so fond of her and likes to look after her.” It is a really Christian home where the mother has known how to bring up her family; and that is because some Christian missionary had realized the importance of winning mothers for Christ. And not only winning them for Christ, but training them to be Christian mothers, who knew how to look after their children. Ten children, and all alive!

Then some missionaries gather the women in the kraals roundabout, those who cannot reach the station easily; once a week, or once a fortnight, just to discuss these matters of the home training, hygiene, mother-craft, simple remedies. But, of course, they also speak about bringing their children to Christ, praying for them, teaching them to read, making them read regularly, teaching them how to pray. Then also to reach the women that are at a distance, Mrs. Donald Fraser told me—and I know that there are other missionaries that do the same—that she used to get them to come once a month to spend a day on the station, and she gave the whole day to them, helping them in the spiritual life and drawing them out as to their difficulties, questioning them as to what they did in different things; not really lecturing to them, but drawing them out and asking them what they did in difficult places, and what they would suggest to others; drawing them out, one helping the other. And Mrs. Fraser said she found it most satisfactory. She taught them hygiene, she taught them first-aid, she taught them simple cookery, where they have milk and eggs—not, as we heard yesterday, where there is no porridge for the children at all. But, at any rate, she led them out to see what they could do for their families not only, but for the other

women roundabout them; in that way winning the heathen women.

Then a lady in the Transkei told me that she suggests having conventions, conferences, for the women that cannot be reached easily and that come to the station for a week or a fortnight; letting the missionary, the worker spend that time with them, waiting upon God and leading them out into a really Christian life not only, but to be real mothers to their children.

Then, of course, there is the visiting of the women roundabout the station in their own homes, visiting them where they gather together to pound their maize, and having chats with them. O, you can draw the heathen women by taking notice of their children. I just want to tell you what the women do think of their children. Once someone was showing some women that picture with the different children of the world. And one mother looked and said: "Is that so, that our little native child must sit at the feet of Christ." The others had His arms around. "One is sitting on His lap, and there our little one has to sit at His feet, and he hasn't even any clothes on. Well, all the others have beautiful clothes." O, it made such an impression on us, to think of the unfairness of that picture. We felt that we could not show that picture, and we wished that somebody would paint another picture instead of that one, to show that the black child is loved by the Lord just as much as the yellow and the brown and the white child.

We can win the mothers to come and listen to us when we try to help them to help their children. O dear missionary friends, dear sisters, it means if we are going to do this work there must be much time spent in prayer for that Love that we need for this work; that Love that we only get for our needs. We so easily, so often, speak about prayer and the necessity for it. But our great enemy knows of the necessity for it, and that is why he keeps the missionary worker, the lady worker—I won't speak about the men—so busy doing such necessary things, so busy, that we haven't time to come to that Source where we would get that Love which we need, that Love which

will make us draw these heathen mothers and win them for Christ.

O, let us remember that, and let us determine with an inextinguishable resolution, that time there shall be to wait on the Lord! Don't let us only talk about prayer and the necessity for it! I heard just on Sunday of an orderly speaking about his officer here in Durban, who said: "He doesn't speak religion: he 'hacts' it!" And so let us missionary women not speak about prayer, but act it; let us really sacrifice time to come and wait at the feet of the Lord Jesus, who was the One Who has brought woman to her right place; and it is only in the lands where He is crowned King that the woman does take her right place. O, let us wait at His feet to receive that inspiration, to receive that Love, to receive that Wisdom; and we shall never regret a moment of the time we have spent at His feet!

19. THE NATIVE CHRISTIAN MOTHER.

(By Mrs. Maxeke.)

Mr. Chairman and Christian friends, it is certainly a great pleasure to be in a gathering of this kind, a gathering where Christian men and women are collected to study as to how the Gospel of Christ should be spread throughout the land of Africa. It has been many, many years since the Gospel was brought into this country, and we felt that something great had come to us, something wonderful; in fact, many people left their homes and embraced Christianity, because they felt that is was the best life that any man or woman could take up. We are gathered here this evening with many men and women who have sacrificed their homes and their loved ones in order to carry the Gospel of Christ to the world that needs Him. Many and many a time in the countries across the sea, people sing: "From Greenland's icy mountains." They even sing: "Waft, waft, ye winds . . ." meaning that the gospel should be spread throughout the world.

And so to-night we feel grateful for these men and women who stand up here and speak about the women of Nyasa-

land, the women of Zululand, the women of Swasiland, and the women of other places on the continent of Africa.

We have been asked to say something about the native Christian woman. Now, in order to speak of the native Christian woman, it is necessary to start with the heathen woman. You have already heard about the heathen woman. You have heard how she has been brought to the Cross: you have heard how it is necessary to train her children, and to train her to come and be a living witness in the Church of Christ. The native Christian woman has not been too successful in her work as a Christian because she has been brought out of the land of Egypt, the Egypt of heathenism and darkness; and, as Mrs. Murray has said, she has just been brought out and no one has thought of the one thing that was needed, and that thing was the necessity of holding her in that life. She did not get that. She got enough of playing, she got enough of singing, but what she needed was something to hold her and her offspring in the light of Christianity and civilization.

We come to you this evening with the trials of a Christian mother. We know that when she starts she means well. But as time changes, so do people change. And this woman has changed because she is living a new life in a new world. When she started she only had to look after herself, and she only had to study, to know that this was Sunday, and that she was to go to Church; that she was to put away her beads and her bangles; that she was to do away with her skins for dresses and to put on the garb of Christian people, the Europeans. After that she finds that she is not able to control her little ones; she is not able to control her children. She lives in doubts and fears because of the surroundings in which she lives. The children go out to the mission school, meeting with other children, and they come home having learned many lessons which come to the mother as a shock because she knows it is not part of her training. What then is this poor woman to do? She tries to teach; she tries to follow them up; she tries to lift them up; she tries to get them into Church, but it is impossible almost to keep them in Church, because of the new life that has come into the time in which this woman lives.

What one is struck with is this, that in being Christianized and civilized the European has gradually gone just the other way. He brought us out of Egypt, but in bringing us out of Egypt he goes back to Egypt! (Laughter and applause). What I mean is this, that Sunday is no longer a Sunday. It is a day for tennis, football, cricket, anything; and our sons and daughters imitate that life. They leave the Sunday school, they leave the Church, they leave their homes, because the Europeans are doing that. How can we then as Christian mothers train and keep our children saved with surroundings of that nature? As they see these white-flannelled gentlemen going out with their rackets (laughter) they follow suit. They do the same thing. That is the life; they are civilized.

We had the old-time religion, and I wish we could have kept it. The old-time religion which did not discourage the woman, the Christian woman, but which interested, lifted her up, with her children and her husband, and the Church, and everybody! And as we have heard in that beautiful address to-night, no race can rise above its women. How true that is! And if we had been meeting in gatherings of this kind, what a blessed time we would have had in this country! What a blessed Christian life we could have lived as Christian mothers in this country! How we need the leadership of real Christian women in this country! How we need to be close to them; how we need them to lead us and to show us the right way, instead of having us think that, after all, there is nothing in the Christian religion because of the things we see.

Now the early missionaries in this country knew what they were doing. They studied us; they lived with us; they moved among us. Even the wives of our missionaries were with us. They taught us in the Sunday schools; their daughters taught us in the day schools. And in that way we were inspired to keep up that life, because they were as pillars. They led us, and we knew that we had to follow in their steps because they were living the right lives. But to-day what happens to us? I won't say all—and some of our missionaries will pardon me—but

how many times when we go to visit one of our missionaries to find, when we knock at the front door, somebody tell us "Go round to the kitchen." (Laughter). Well, as a matter of fact, we did not want to go to the kitchen; we wanted to see the missionary about something. We wanted to talk to him. We have something on our heart; we have some little trouble; we want to see him and speak to him. And then somebody tells you: "Go round to the kitchen." And don't you think it is a shame for a missionary to come out of the kitchen door to see some of his members—(applause)—instead of inviting him inside? Even if he made a little corner in his home that would have been better than telling one to "go round to the kitchen." What does it mean? That very thing is responsible for the more than 140 native churches in this country—that spirit. (A voice: "That is quite true.") That is what has brought about this great split in the churches. It was not so with the early missionaries. They were our mothers, they were our fathers. They were with us in our picnics; they were there. They helped us to understand what a picnic is, what it meant. In our Sunday schools they were there. They taught us how to sing the Gospel songs, and they showed us how the Christian mother was able to hold her children.

To-day the differences that have come about have brought us from our farm homes, from our kraals, into these industrial centres, because we were said to be a people not very fond of work. (Laughter). And so to do away with that idea, our husbands and our boys had to come to Johannesburg, and to Kimberley, in search of employment. Now that we are here, the conditions are again different. People say "Well, how did all these natives get into these towns?" (Laughter and applause) People say "Why don't they go back to their kias? What do they want in these towns?" Well, now, we were avoiding being called lazy people, and so we came up to these industrial centres, and here we are. And I believe we are here to stay. (Laughter). It won't be very easy to get us out of here, because we have nowhere to go any more. And therein lies the great problem of the fall of our sons and

daughters—the want of bread. The want of bread! Destitute people, homeless people, people without anywhere to live. It is not an easy thing to keep a starving man in the church. There was a time when you could tell him to pray. But if I kept on praying while other people were tilling their lands and raising their grain, and I depended on prayer, how much bread would I have at the end of the season? I have got to work and pray. I have got to do something; I have got to work. So the people came up here to work, and here they are. But the work is different. They are in contact with all classes and all types of people, and they are not able to keep up. They fall away. You find women selling liquor because they have got to keep up their homes. They have got to pay high rents—something they knew nothing of before. And they begin to drift out of the churches. And your “Go round to the kitchen” drives them still further away, because they would come and ask for assistance.

And then when these Christian women come here, they have their certificates from the ministers in the different towns in the Cape, in Natal, in the Free State and they find here they have nowhere to go. They have got to depend on themselves. Nobody knows what to do with them. Nobody knows anything about them. And there has been a great cry among our women “How is it that the modern missionary is so different from the old-time missionary?” I can remember the day when even if a girl was going to get married, the missionary had to be consulted; the missionary had to be told that such was the case; the missionary had to be told that this girl was going up north, that she was going to work; or that this boy was going up to Kimberley, that he was going to work. He knew where these people were going, and he gave recommendations, letters, to his friends, so that these people could be kept in touch with.

But it is not so to-day. People have no time for anybody who is in trouble; people have no time for anybody who is in distress. And do you wonder at the great changes that are taking place? Do you wonder that our people are changing so fast that they call this Christianity

a "white man's Christianity" and not theirs? They say it, and they mean it, and many many times they can prove why they say it. Well, now, what are we to do with these people, because we need your guidance, we need your advice? We need you to help us to do away with these thousands of heathen people in our country. We need you.

Now the liquor question becomes one of the great problems of to-day. The liquor question is a very peculiar one, inasmuch as the Law takes very great care that the native must not get into the saloons. He must not get any liquor. Somebody is looking after him, he must not get anywhere near the saloons. So that there is a very high wall put up between the native and the saloons. And yet there are invisible windows which the Government can't see (laughter) through which the liquor comes to the native. People who are Christians, people who belong to churches, people with big names, they manage to get this liquor and give it to the natives so that they may sell it. And it is quite a great encouragement for these women, and they sell this liquor at the expense of the lives of their children. No woman who is a liquor seller will be able to save her children; she cannot. All classes of men get into her house, and men don't always see eye-to-eye with women in this matter. The man is satisfied as long as he sees the money; some men are like that. (Laughter). Indeed, I don't think it is only the black man who is that way, but there are other people besides the black men who don't see eye-to-eye with their women-folk.

It is a blessed thought, although there are so many stumbling blocks in the way of the Christian woman, to know that there are still some faithful women in the church of God. (Hear, hear). O, there are still some women who hold up the banner of the Cross! And many a time when they have been discouraged, when people have felt that there was no good in going to church any more, these women have banded themselves together and organized themselves in order to keep the Church of God alive.

You all very well know, my friends, that in the church of to-day everything is affected. People talk more about

prayer than they act it. And as was said: "Don't talk religion, don't pray, live it." People don't live the Christian life. People like to talk to you; it is so nice to talk about it. It is so nice just to say: "What a fine sermon we had!" or "What a fine address we had from that missionary from Nyasa!" But it is altogether a different thing when it comes to be practised. What we need is people who understand the Gospel, who understand how to live it, who understand how to take it to these women so that they may save their homes and their children. Now, as you know, many a native woman has married into families that knew nothing about the Gospel, people who were practically heathens. But because they had the word of God in their hearts, they changed those families and made them follow in the footsteps of Christ. How much we need that to-day! Well, how much encouragement do we get? To-day, even if a woman wishes to lead an honest life, and wishes to earn an honest living, how can she—with all these houseboys monopolizing the work that should be taken up by the woman—and nobody to support her. People who are Christians say: "I don't like the native women. They don't know how to work; they are so slow. They don't know how to do the work properly. I prefer having boys in my house." How many from the Cape would say that? How many European women from the Cape would say that? They know that in their houses they never saw boys walking about in bedrooms making up beds. So that I am made to think, many and many a time I have thought, that it is not only the native who is lazy, but that there are other women besides the native who are lazy. (Loud laughter).

We are very pleased with the spirit of this conference, and we are praying earnestly that something may be done to make the non-observance of Sunday a crime; that if anybody was seen with his racket, and his football clothing, on Sundays, he should be arrested and punished. If anybody were seen taking small native boys with their caddie-bags—I think they call them—on the golf links on a Sunday, that man should be punished because he should encourage those young boys to go to Church and to go to

Sunday school. We hope this conference will pray for us, and that out of it will come volunteers, young men and young women, who will give up their lives to the saving of the native people of this country. And that they will encourage and train the native woman and the native girl; train them so that they may be of service to their own people. Because it does not make any difference what we say or what we do, but that is coming: that the native must be trained to work among his own people. He has got to be taught to work among his own people. That does not mean to say that we are rebelling against the churches that have made us what we perhaps are to-day. But we feel that we have got to do something. We don't want you to feel that we don't want you to be with us, or that we want you to go back to your own country. We don't mean that. You are here to stay, and you are going to be here with us. We have got to live side by side in this country. The only thing is that certain arrangements must be made in order that we may live peaceably together. (Hear, hear and laughter.)

And as Christians, we hope and trust that you will live that life. I see many faces in this meeting here to-night that I know I will meet to-morrow and the next day and next month. I hope you will be just as you are to-night. I know that many times when I meet ladies—and gentlemen, too—in Pritchard Street, or Eloff Street, sometimes you see them looking on the other side. (Laughter). Now just remember this, and when we meet just look this way. And in that way we will live peaceably together. And our mothers, our Christian mothers, will learn the lesson that we so much need. We need Christian women, the Europeans, to have conferences with native women. An occasional conference, so that we may know each other; all denominations, as we are met here to-night. And in that way you will find that the Spirit of God will work better among us, and there will be more unity, and there will be more good feeling, and there will be none of this that is called "The White Man's Christianity." (Loud and prolonged applause).

20. HIS HONOUR THE ADMINISTRATOR'S ADDRESS.

Ladies, Gentlemen, I see that the next item on the programme for this evening's meeting—which was handed to me before I came here—is an address by the Chairman. Now I feel about that rather like what Mark Twain felt when he saw his own obituary in the newspaper: I feel that as a description it is grossly exaggerated. I have not come here to-night prepared to give you an address; that, in fact, would be an impertinence on my part, as you will have the pleasure of listening this evening to Dr. Zwemer, and the Rev. A. C. Murray.

All that I have come to do is quite simply to bring to this Conference a message of greeting and of goodwill. I am glad to be able to do so not merely in my personal capacity, but also as a representative of the State. I think it appropriate on an occasion such as this that somebody should, on behalf of the State, express appreciation of the work that has been done, and is being done, by the missionaries in this country. (Hear, hear). I am afraid the State is not always as appreciative as it might be of the work the missionaries are doing. I am afraid we don't always realize what a very different thing the native problem would be, if it had not been for the work which has been done by the missionaries in this country. And I think it is particularly appropriate that here in the Transvaal this connection between the State and the work of the Missionaries should be emphasized.

It isn't often remembered, and the significance of it is not always realized, that in the first Constitution of the South African Republic there was contained an expression of the desirability of the preaching of the Gospel to the heathen in the Transvaal. (Hear, hear). That is a very significant recognition by the State from the very first point in which it took the form of organized society, a very significant recognition by the State of the duty of Europeans to the native peoples in this country. And it is also a significant and interesting fact that at one of the very first missionary meetings of the Dutch Reformed Church in the Transvaal, there was present, as a representative of the Government, General Piet Joubert. That

being so, it is certainly appropriate that that connection, that bond, between the State and the Church in the matter of mission work, should not be broken. Of course, I know that the Provincial Administration which I represent has very little to do with native policy and native affairs. Some of you may think that very fortunate for the natives. (Laughter). They at least escape the rapacity, or the alleged rapacity, of the Provincial tax-gatherer. Whether it is fortunate for them or not, it is at least fortunate for the Administrator of the Province that he has nothing to do with the difficult task of shaping native policy.

But in one respect at least we do have some connection with native affairs, and that is in the matter of native education. And there, I am glad to say, the policy of the Provincial Administration of the Transvaal has always been to work in the very closest co-operation with the missionary bodies in the task of native education. (Hear, hear). We are very grateful to your missionary body for what they have done in assisting us in this matter. They have recognized that the task of evangelization is necessarily incomplete without the educational facilities, and we have recognized, and I hope we will always recognize, that our work of education cannot be fully effective and successful unless it goes hand-in-hand with the work of Christianization. (Applause).

I hope, ladies and gentlemen, that will always be the keynote of our policy in regard to native education here in the Transvaal. And while I am speaking of that, I do also want to say that it is with very great pleasure that the Transvaal Provincial Administration looks forward to the prospect of being able to see some expansion in native education during the next few years. (Applause). As you know, our whole expansion has been held up during the last few years, but the fact that Parliament has now accepted—in principle, at least—the Native Taxation Bill, opens out the prospect of that long-delayed expansion again becoming effective.

Well, ladies and gentlemen, I am very glad that this Conference is meeting again here in the Transvaal, and I am very glad that it is meeting here in Johannesburg.

This great city of Johannesburg has a big heart and a big vision, and it is always open to the impulse and the challenge of a big cause—and it is a big cause and a big challenge that you have been represented here during these last few days. Johannesburg, perhaps more than any other city in the Union, has during these last few years been taking an interest in native affairs; and I think we may say that there is no city in the Union to which one can look with greater confidence for valuable and important contributions to the solution of our native problem, than Johannesburg. One need hardly mention instances. You all know how, for instance, there have been established here in Johannesburg in the last few years institutions like the Bantu Social Centre, or the Helping Hand Club for native girls—such institutions as exist in very few other places in the Union. You know, for instance, the work that is being done by the University in connection with native affairs. You all remember the great conference of the Dutch Reformed Church which took place here in Johannesburg a few years ago. You remember also the way in which Johannesburg has at all times shown its real practical interest in native affairs, as is evidenced, for instance, by the very important and effective work done by the Joint Council of Europeans and Natives. (Hear, hear). All these are indications that Johannesburg has a very real interest in the native problem.

And it is very significant that at this time the two daily newspapers of this town should each be publishing a series of articles on the native problem. It is also interesting and significant that only this morning we should have had a leading article in one of our newspapers, expressing in striking language what seems to be one of the main messages of this conference, expressing in a striking and forcible way the challenge which the Crescent is making throughout Africa to the Cross, and emphasizing that that challenge represents a national problem, a national challenge and a national responsibility. I am glad that it has been emphasized as a national responsibility, because it is with us in South Africa, more than any other people, that the problem lies of meeting that challenge and of dealing

also with the wider problem of the development of Africa. And, of course, by "development" I mean the twin tasks of Christianizing Africa and civilizing Africa. It is with us as a people, here in the South of Africa, as I said before, that that responsibility most particularly lies.

We have a great task. If we look over the last 50 years in the history of this continent, I think we cannot help picking out as a dominant note the exploitation of Africa by Europeans in the interest of Europe. The time has come when that should be changed. (Hear, hear). And I hope that when, in 50 year's time, our descendants will look back on the half-century of history which has preceded them, they will pick out as the dominant note of that period the development of Africa by Africans in the interests of Africa. (Applause). And where, if not to the British and Dutch peoples of South Africa, shall we look for the Africans who will undertake and carry through that task?

I hope that this Conference will mark an epoch in the development of the missionary movement in South Africa, and in Africa as a whole, and will do a great deal to create a new spirit, a new outlook, in regard to these great problems. (Applause).

21. CHRISTIANITY THE WORLD'S FINAL RELIGION.

(Notes on an Address by Dr. S. M. Zwemer.)

A striking resume of ten causes which should make Christianity the world's final religion was given by Dr. S. M. Zwemer, the celebrated American missionary and student of Eastern religions, at the opening of the General Missionary Conference in the Baptist Central Hall, Johannesburg, last night.

Missionaries, said Dr. Zwemer, admitted that there was much pure thought and high teaching in the great non-Christian religions. Confucius had said: "Honour thy father and thy mother," a precept all too often ignored in the modern home. The Zoroastrian creed represented an eternal struggle between light and darkness, with a dividing line sharp as the sickle's edge. From this stern doctrine Christians might learn not to be afraid

of using words like "lie," "heaven" and "hell" in the sense in which they appear in the Bible.

In what respects, then, could we claim Christianity as the final religion? There were ten chief points which bore out that claim.

Firstly, Christianity preached the unity of mankind, a principle absent in the non-Christian religions. Hinduism was built up on castes, Buddhism degraded womanhood, and Mohammedanism divided the world into believers and unbelievers, advising the faithful to make holy war on the heathen.

CHRISTIANITY NON-RACIAL.

Secondly, Christianity knew no race or colour. Christ was not only King of the Jews, but of the Mongolians, the Arabs, the Bantu and every other race as well.

Thirdly, Christ was universal as a leader. Socrates was a Greek philosopher, Mohammed an Arabian sheik, Confucius a scholarly Chinese gentleman, but Christ called himself the son of man, and, though a Jew by birth, was crucified because he would not be a Jew.

To label Christ was to libel Him. He belonged to everyone. In its art, each race had its own ideal of Christ. The Danes made Him a Dane in features, the Chinese made Him a Chinese Christ with yellow skin, and the Abyssinians of South Arabia had, in the seventh century, carved their image of Christ in ebony.

Fourth, Christian ritual was possible everywhere, non-Christian ritual was not. The Mohammedan Ramadan could not be kept in the polar regions, or the worshippers would have to fast for six months. Further, Islam forbade prayer to women at certain times and to children up to the age of seven, after which it urged believers to "drive them to prayer."

Buddhism and Hinduism had their sacred reveries, days and places, from which women were excluded, but Christ could be worshipped at all times in all places.

Could one imagine Socrates, Buddha or Confucius caressing the children as Christ had done? Anyone who had

read their lives knew that, even if these leaders had called the children, they probably would not have come.

Fifth, the record of Christianity had been spread further among the nations than any other religion. Non-Christian scriptures either had not or could not be translated. Who would dare print in the daily Press certain parts of the Mohammedan and Buddhist teachings?

The Koran could not be translated effectively because it would lose all its Arabic cadence and melody. Yet the psalms of David sounded as well in broad Scotch as in French.

HEATHENS AND NEW TESTAMENT.

Sixth, Christ dominated our law, art and morals. Was not Christ's teaching the groundwork of international law? Even the heathen nations measured our actions by the yard-stick of the New Testament.

All the arts had served idolatry before Christ was born, and all had been improved by His coming. Our most costly pictures dealt with the life and incarnation of Christ. The one subject of our great oratorios was the Christ crucified. The finest buildings in the world had been raised to the service of Christ. Even the Cathedral at Zanzibar was an embryo St. Paul's. The really cultured gentleman was he who came nearest to the ideals of the chrystal Christ.

Seventh, Christ was a man immaculate, but none of the non-Christian prophets were sinless.

Even the non-Christians peoples measured their prophets by Christ, and rejoiced greatly when any of their sayings compared with those of the Lord.

Eighth, the suffrage of the nations had shown that Christ was gaining vast numbers of new worshippers.

Ninth, Christianity gave the highest elevation to God and to ideals of character. Christ's standard had never yet been attained by any man, and no other religion had conceived of the Son of God dying for sinners.

In Cairo once a young Mohammedan had come to the speaker and confessed in great shame that he felt himself a better man than Mohammed.

Tenth, Christ preached incontrovertible truth. He did not depend on tradition, authority, argument or force. Confucius spoke with the authority of the perfect gentleman, and the Chinese followed him, not daring to contradict. Mohammedanism in the first century said: "Accept or die."

But with the tradition and power of the Old Testament behind him, the power to summon "ten legions of angels" and arguments that could not be answered, He chose to rely only on the teaching of experience.

22. ISLAM AND WOMANHOOD.

(By Dr. Samuel M. Zwemer.)

In view of some of the headlines, which did not contain as much grey-matter as the title might have indicated, in the morning paper, I am sure you appreciate the difficulty of speaking on this subject to-night. I have always found newspaper reporters useful, but sometimes they are like the proverbial Scottish elder: you can't get along with them, and you can't get along without them. These preliminary remarks I am sure they will not report. (Laughter.)

The subject assigned me, which I have not chosen myself, is that of "Islam and Womanhood." And I would indeed wish that my wife, who has spent more than 24 years in active mission work in Arabia and Egypt, and has come close to the lives of her Mohammedan sisters, might voice their cry in language that came from a woman's heart. But none of us who have lived in the Orient, and no one who has ever read authoritative books in regard to this subject, can be at a loss to give an account of Islam and Womanhood. The only difficulty that besets a speaker or a writer on this subject is that the colours will be so dark that the picture itself will not be visible.

What is "Islam" and what is "Womanhood"? Womanhood stands for that which is best and highest in the

world. (Hear, hear.) She was not, as an American humourist expressed it, "an afterthought and a side-issue." Quite on the contrary, Matthew Henry in his commentary could see the significance of that first chapter of Genesis far more deeply than Mark Twain. And he said that God created Eve, not from Adam's feet to be trampled upon, nor from his head to overtop him, but from his side—to be his companion; under his arm—to be protected; and near his heart—to be beloved. (Hear, hear, and applause.) And anyone who has ever expressed those words in the English language which we all love, of "home" and "mother" and "wife" and "daughter", knows how deeply significant and sacred that word "womanhood" is. It has behind it not only the traditions of the Renaissance and chivalry, but goes back to the teachings of those great fundamental principles that are found in the Old and New Testament, and which have given us our home.

And what is "Islam"? I was reminded this afternoon in a very interesting gathering with our Mohammedan friends, who welcomed me at the Bantu Social Centre; I was reminded that we should never call them Mohammedans, which I well knew, but call them Moslems and their religion Islam. Now the average man in the street, and very often in the pew, does not know the significance of that simple Arabic word. It is a beautiful word. It means the unconditional surrender of the believer to God and to Mohammed. You become a Moslem when you say "La, Illa, Illaha"—"There is no God but Allah, and Mohammed is God's Messenger." And so the Mohammedans have been far more faithful in the imitation of Mohamed than Christians have been in the imitation of Christ. In fact, no Mohammedan has ever had to write a book like Thomas à Kempis has given the church catholic "On the Imitation of Christ." The fundamental principle of their religion is that a Mohammedan must imitate Mohammed in every detail of his life, from sanitation to salvation. The work of his life is all mapped out by what Mohammed did and said and commanded. And so the Mohammedans and the Christians might use the same hymn, with truth-

fulness, and say: "O, Lord and Master of us all, whate'er our name or song, we own Thy sway, we hear Thy call, we test our lives by Thine." And the tragedy lies just there.

They are Mohammedans because they follow Islam, and Islam means the subjection of our lives to the principles of ethics and religion as revealed by God's Messenger, Mohammed. And Christianity is Christ. Not creeds, or the Church, or symbolism, but the life of Christ in us and the life of Christ through us. And so the subject becomes in one sense rather easy. All we have to ask is, what are the principles laid down in the life and teaching of Mohammed as regards womanhood?

And the vast influence for thirteen hundred years of those principles, and their issue, can be seen on the map that hangs as a great challenge at the meetings of this conference; because the tragedy is not only one of quality, but one of quantity. I was trying to figure here on the platform, in some simple manner, to drive it home to everyone's heart, the number of women who live under the Moslem faith. Their number is practically 120 millions. How much is 120 millions? 120 millions is three times 40 millions, and 40 million happens to be the exact circumference of the globe in metres. We get our metre from the globe circumference and diameter. Forty million, forty million, and forty million, holding hands and standing only a metre apart, would gird this globe, and they would represent Mohammedan womanhood to-night.

Now, what is their condition under Islam? I will not attempt to describe it myself, but I will read the contents of a book written by a Mohammedan lawyer in Egypt, Monsieur Fahmy, who received his degree of Doctor at the University of Paris for the preparation of this very interesting and able essay, written in French, on the condition of woman in tradition, in the Koran and in the history of Islam. He received his degree "cum laude" with honour, and he made a thorough investigation of the condition of womanhood in Arabia before Mohammed, of the life of Mohammed as regards womanhood, in his own personal relationships, of the veil and seclusion, of

concubinage and slavery and their effect upon the home life in Islam, upon womanhood in Mohammedan literature; and finally, his conclusions in regard to this subject. Now Monsieur Fahmy was not the first Mohammedan who was allowed to investigate this very interesting question. Cassim Ammon Bey, of the High Court in Cairo, startled the Mohammedan world some twenty years ago by writing a book that fell like a bombshell in Mohammedan society. He entitled his book "The New Woman," and made an earnest plea for the abolition of the veil, for the emancipation of womanhood, and for monogamy in marriage instead of polygamy. And anyone who will read the Koran, or the Life of Mohammed, or the traditions of Islam, will be able to follow out authors like these in their terrific indictment of the effect of Moslem teaching in the gradual deterioration in the condition of womanhood throughout the whole of the Mohammedan world.

I will not attempt to quote anything from the Koran to-night, nor from the Life of Mohammed, nor those dreadful passages in Mohammedan tradition which portray the ideals that prevailed in Arabia in the 7th century regarding womanhood. But I will outline the results of these 12 centuries of teaching and example and literature in the countries portrayed on that map; and the result might be put down as three-fold: First, the degradation and seclusion of womanhood by Mohammedan religious institutions has ended in colossal illiteracy all over the Mohammedan world. Mohammedanism is a religion of culture and of progress in many departments of life. They have had wonderful architects, wonderful poets, musicians, military leaders, and writers in every department of thought. But in spite of the enormous literature in Arabic and Persian and Turkish and all the languages of the Mohammedan world, the fact remains that there is no people under Heaven whose womanhood is more illiterate than in the most advanced Mohammedan countries.

According to the last census in Egypt, out of a population of 12 millions 700 odd thousand, the number of women who could read and write was 114,000; that is, less than one woman in a thousand in Egypt, the most advanced of

all Mohammedan countries, could read or write her own name. In India, 99 per cent. of its womanhood, its Mohammedan womanhood, are illiterate. And Egypt and India are perhaps further advanced than most Mohammedan countries. And with illiteracy there always goes superstition, and no one who has lived in Mohammedan lands is unaware that superstition prevails among the masses to an extent that makes it almost impossible to say that Islam is a religion of pure theism, if we mean by "theism" a trust and hope in God alone for salvation and for help, because the animistic practices of Arabian heathenism and African heathenism have found a fertile soil in the human life of the Mohammedan world through this almost universal illiteracy.

And the second result on Mohammedan womanhood has been the veil and the "purdah" and the harem system. It is no exaggeration to say that putting the Mohammedan woman under a veil, according to the Koran, and secluding her from all save her nearest relatives, has changed the architecture of the Mohammedan world. A typical picture of Morocco, or Persia, or Arabia, always indicates the same type of a house: a square courtyard, surrounded by a building that has doors but no windows to the street. And that house is a picture of the woman's soul. She may not look out; she can only look in. And the result is written large in the history of Mohammedanism, not only in their literature, but in the lives of these people, expressed by a Persian woman poet in words that have become a song in our drawing rooms:

"Less than the dust beneath thy chariot wheel,
 Less than the rust that never stained thy sword,
 Less than the trust thou hast in me, my lord,
 E'en less than these am I."

And then the third feature is written large over the world of Islam, and you must use two words to describe it: the permission of polygamy and the freedom of divorce. And polygamy in Mohammedanism is so inextricably intertwined and woven in the life of their Prophet, in the character of his revelation, in the lives of their saints,

and in their institutions, that it will be very difficult to eradicate this custom without uprooting much of that which is very precious to Mohammedans. When you attack polygamy, you attack, not a social system, but a religious privilege and in some respect religious prestige, because the Mohammedan calendar of the Saints begins with Mohammed and includes in it Ali and Hassan and Hussein. And to read the lives of these saints makes very clear to us that they had no scruples regarding the institution of polygamy.

And as regards the freedom of divorce, neither America nor Great Britain, nor other European countries, can throw freely with stones, as they live in glass houses. But the vast distinction between divorce in Chicago and Denver, and divorce in Cairo and Calcutta among Mohammedans, is that in Chicago and Denver these unchristian practices are in direct contradiction with the teaching of our Lord Jesus Christ in the Gospel of Matthew and the church to which we belong, whereas in Cairo and in Calcutta they have only to open the life and teachings of Mohammed's grandson, Hassan, who was called the divorcer, and who in Mohammedan history is said to have divorced more than one thousand of his wives.

Now my intention to-night is not to make an indictment on Islam. On the contrary, it is to awaken, not your contempt or your ridicule or your sense of superiority, but to appeal to your pity and your compassion for these people who are living in such conditions. I believe that Monsieur Fahmy, in his book, shows very clearly that Mohammed's first wife was a woman who had more freedom, more liberty and more honour than Mohammed's second wife ever had. In other words, the hands on the clock were turned back by the advent of Mohammed, according to the testimony of educated Mohammedans in our day.

And so, when we speak of the menace of Islam, we use words than can be grievously and maliciously misinterpreted. Islam is not a menace when it brings to nations in idolatry and paganism and animism the knowledge of the one true God. Islam is not a menace when it brings

to the African a certain sense of order and sanitation and ablution, which distinguishes the Mohammedan village from the pagan village. Islam is not a menace when some Mohammedan teacher opens a village school and teaches boys that cannot read and write to write anything, in any character, because that is the uplift of our youth. But mark my words, Islam is a menace if it introduces its social system into those lands where cultured heathenism or raw paganism has never had such views of womanhood as the Mohammedan brings.

When I was in China I was told by many of the missionaries that, as regards social life, Confusianism had a much higher code than Mohammedanism. When I visited India the testimony seemed to be almost unanimous that the Hindu home life was preferable to a woman to the Mohammedan home life. And the question has not been answered in Africa in doubtful language by missionaries and statesmen, that to African paganism, to the raw pagans on the Congo and the Niger, Islam has not brought a benediction to womanhood, neither by the slave trade, nor by the teachings of concubinage, nor the introduction of the Mohammedan system of marriage and divorce and polygamy.

Now, I have tried to measure my words, when I might have given leash to my thoughts and my emotions, because when you look at that map and recall 35 years of life among these people, one could stir a spirit in the blood of age and make the infant's sinew as strong as steel on the social issue alone. If there was no New Testament, and no great commission, one could make a plea for missions to Mohammedans purely on that passage in the book of Proverbs: "If thou forbear to deliver those that are delivered to death, and that are ready to be slain; if thou sayest, Behold we knew him not. . . ."

And I would be unfaithful to my colleagues in Arabia and Egypt, not those men who go about freely and partake of Arabian hospitality, who ride the wild desert steed with the Arabs, who are lavishly entertained in the great drawing-rooms of the Mohammedan gentry; but I would be untrue to that lonely band of women missionaries in

dispensaries and schools and house to house visitation, if I did not tell you that the cry of pain rings again and again from those lands for deliverance; and that the women themselves welcome these advocates of their emancipation and their education, and are standing on the tip-toe of expectancy for a new day and the dawn of a new liberty in the world of Islam.

As far as I know, throughout the whole of Arabia and the whole of Egypt—and there I speak from personal observation—there is not a single Mohammedan home, a Moslem home, where there is a family meal, or a family altar, or where the woman enjoys not only the love but the respect of her husband in the sense of being his equal in the matter of the marriage tie and its dissolution. Hanging like Damocles' sword over her head is the freedom of divorce. And from east to west, and north to south, across that great map of the world, Mohammedan womanhood is crying with a bitter cry for deliverance from her captivity by Him Who came to preach liberty to the captives, and recovery of sight to the blind, and the bringing in of that kingdom where there is neither male nor female, and where womanhood is respected, and motherhood is honoured, and where the Law of the Kingdom is "Whosoever shall put away his wife for any other cause than adultery, he committeth adultery, and whosoever marryeth her that is divorced, committeth adultery." Now, no Church Council has ever abrogated that Law of Jesus, and no Church in Christendom has ever advocated polygamy. But the Mohammedan Church, the Mohammedan community, can only abrogate these binding principles by undermining the very foundations and historical origin of their own religion.

And so we face this fact filled with a great pity and a great compassion. We are unwilling that our Mohammedan brethern should think that we were assailing their failing when we are trying to assist their motherhood. And my closing note shall be one of great hopefulness, that with such voices as these raised in India and Turkey and Egypt, we may look forward to the day when all educated Mohammedans in South Africa and in North Africa will be the

allies of the Missionaries' Societies in the uplift of Mohammedan womanhood.

Let us pray:

We thank Thee, our Father, for the new day in which we live and for the voices we have heard to-night, of Europeans and those who are indigenous to this continent, and who belong to it and to whom it belongs: a cry for justice, a plea for equality and righteousness. O, God, may it ring in our ears and sound in our hearts until every wrong shall be righted, and this great continent now belted with blackness shall be girded with the glory of God.

O, God, we pray Thee to-night for the womanhood of Africa, its Christian womanhood, that they may seize their privileges and know their vocation; that white and black Christian womanhood may join hand-in-hand to save their sisters.

We pray Thee for the Mohammedan women of Africa and Asia and the Islands of the Sea. O, God, Thou knowest their need. Thou Who knowest every heart and its burden, every home and its sorrow, every soul and its bitter cry; we pray Thee, hear Thou in Heaven to-night and do for these women exceeding, abundantly, above all that we are able to ask or think, according to Thy mighty power, through that glorious Gospel.

Lord, we believe; help our unbelief. And hear us in Heaven, Thy dwelling-place, and forgive us our sin of neglect, and prejudice, and sloth, and indifference, and division. And heal us and help us all at this evening hour, for Christ's sake. And may the Blessing of God Almighty, the Father and the Son and the Holy Spirit be and abide with you all and with them all. Amen.

23. THE OLD GOSPEL IN THE NEW WORLD OF ISLAM.

(By Dr. Samuel M. Zwemer.)

After listening to that heart-searching and scholarly paper by the Bishop, I am sure you will pardon my saying at the outset that I believe that the divisions of Christendom were the chief cause for the rise and the rapid spread of the Mohammedan religion; that if Christianity had been

united, there would have been no schism and heresy arising in Arabia in the 7th century; and that every sign of union in the Church of Jesus Christ, west or east, is a sign of the coming united front and victory over the great rival faith of Christianity, Mohammedanism; and that, owing to this struggle between the Cross and the Crescent, we are already experiencing that every part of the Christian Church—the Roman Catholic Church as well as the churches of Protestantism, the Greek Church and the Armenian Church—whether through martyrdom or scholarship or pioneer missionary effort, are each contributing their part to produce this new world of Islam wherein dwelleth righteousness and the Spirit of Christ.

Now my subject to-night does not deal primarily with Church union, but with present conditions in the problem of evangelizing the Mohammedan world. And first, I would like to define what "The Old Gospel" is and what the "New World of Islam" is, and then show in what respects this new world of Islam offers a marvellous opportunity for the victory of the Cross. For we missionaries who have spent decades in Mohammedan lands, where the fruit of our toil is not very evident, are nevertheless firmly persuaded that the gospel is the Power of God unto Salvation to everyone that believeth, to everyone that believeth throughout the whole world.

Now "The Old Gospel" is defined for us, I suppose in terms of the least common denominator, by the Apostle Paul in the 3rd verse of the 15th Chapter of First Corinthians. And if you desire to see why the Apostle Paul defined it in such a definite fashion, you must read the version by Moffat of those earlier verses. Six times, I believe—at least, five times—Dr. Moffat repeats the word "gospel": "The gospel which I received"; "the gospel which I preach"; "the gospel in which you stand"; and then he gives the definition: First of all I delivered unto you that Christ died for our sins, according to the scriptures, and rose again. I believe that in that fourfold statement we have the heart of the gospel, that goes back of Luther and Calvin and the Council of Nicea, and takes us right to the apostolic age: A supernatural person, Jesus Christ; a supernatural event. His death and Resurrection,

for both were supernatural; and a supernatural experience, that our sins are connected with that death and washed away; and lastly, a trustworthy record of that event and of that experience in the gospel.

Now the astonishing thing is that those four common-places which we all hold together—Roman Catholic, Protestant, Greek and Armenian; every one of us, that Christ lived and died and rose again, and He did it for our sins. It is recorded that every one of those four statements is challenged by Mohammedanism. The supernatural character of His person is denied, because they say He is not the Son of God but only the son of Mary; the supernatural event is challenged because they say He did not die on the Cross and was not crucified; the supernatural experience is declared to be an illusion, because God is All-powerful and can forgive sin without the Atonement; and the record of these events, although the book lies on our pulpits, has been tampered with, and the gospel is abrogated, annulled, or at least it has been corrupted.

So the only way in which Christendom can face that world of Islam is with the Old gospel, because if we come with a new gospel, it is not a case of conflict but surrender and compromise. It is no longer a case of winning the Mohammedans but of agreeing that they have already won us. And if we don't believe in a Divine Christ, and a trustworthy gospel, and a central event of the Atonement, and the relation of that Atonement to human sin, then we have no message for the world of Islam. We might have a message for animists and heathens, because they need to be won from the service of dumb idols to serve the Living God. And the Unitarian and the Jew and the Mohammedan and the Liberal Christian can all of them work among pagan races, to bring them to the knowledge of the one true God. But the message of Jesus Christ and Him crucified is the gospel. And if that is the gospel, our next question is what is the "New world of Islam?"

And, looking at the new world of Islam, we are astonished first of all, that just as the old world of Islam in the days of Abdul Hamid and the Turk, this new world of Islam is consolidated, is a great and real unity. It is not a geographical unity, as the map shows very clearly.

Divided by the Seven Seas and all the races, it is not a racial or a linguistic unity. The Mohammedan religion began as an Arabic faith; to-day it is polyglot and speaks all languages. It is not a political unity as it was once. Islam has lost its political unity. But it is still, and will remain, a social and spiritual unity, because the Mohammedan world—just as Christendom—is bound together not by outward ties but by an inner unity. A common faith, common hope, a common task and a common peril bind men's hearts together; and they have bound them together in Islam as well as in Christianity.

Now this Mohammedan world is new in many respects, and the newness is the result of the World War and its aftermath; because, as in the vision given to Elijah the Prophet, first there was the earthquake, and then the fire and the wind, and after it all the still small voice. The earthquake of the War shook all countries and nations, but no countries and no nations received such a dreadful shock as the world of Islam. And after the terrific effects of the War there came the fires of persecution. And Turkey alone is an example, how one million, eight hundred thousand—those are the figures given in the official returns of the German records; and they were in charge of Turkey: one million, eight hundred thousand Christians climbed that steep ascent to Heaven through peril, toil and pain, and were wiped out by martyrdom, by starvation, by exile from 1912 until our day. And after the fires of persecution there came the dreadful winds of diplomacy . . . sweeping over all that world and redividing it, and offering mandates and rearranging the programme and the maps. But after it is all over, we think we can hear, in that Mohammedan world, the still, small voice of God telling us to evangelize. And there are many respects in which the evangelist missionary faces a new Mohammedan world.

First of all, it is new because we have for the first time correct information regarding its dimensions and proportions. What colossal exaggerations there have been! And what strange ignorance of the extent of Mohammedanism! Only a few years ago the Mohammedans appealed to Great Britain that if they would do this or that in this manner

everything would be well; and if not, four hundred million Mohammedans would arise in a Holy War. Well, there are no 400,000,000 Mohammedans. And how many years have we read, year after year, in the *Stateman's Year Book* that there were thirty million Mohammedans in China. I have heard people speak of seventy million Mohammedans in China. Well, we know there are only ten millions in China. In Africa, from the days of Dr. Karl Kummur onwards, how many millions of Mohammedans have not been inhabiting the Sudan and beyond! Now to-day, thanks to Government census and careful investigations, we know the number of Mohammedans to within a few millions. In Africa, 59,000,000 Mohammedans; in India, 69,000,000 Mohammedans; in Java and Sumatra, 40,000,000 Mohammedans; in China, as I said, between 10 and 12 millions; and then, stretching across Asia, Central Asia with its vast millions of Mohammedans, and Islam, crossing over to the Islands, has over 500,000 in the Phillipine Islands, and has entered Australia. And, cross the Atlantic, and you find Mohammedans in Chicago, Detroit, working in factories; and nearly 200,000 Mohammedans in Brazil and Trinidad and Guiana. But after you add up all the Mohammedans in the whole world, their total is 234 millions. And they are all located. Surveys have been made, geographies prepared. To speak only of one piece of standard work, that is, a recent map by Rev. W. J. Roome locating several Mohammedan tribes throughout the Dark Continent.

In the second place, it is a new Mohammedan world because we have new and correct information regarding the real character of Mohammedanism. People no longer feed their curiosity on books like Washington Irving's and Thomas Carlyle's'' if they want to know Mohammedanism. We have later authorities. We have fuller information. The veil has been lifted. The Mohammedans themselves have co-operated. And the Koran is no longer an Arabic book but they are printing it in English and Tamil and Bengali and Persian and Turkish. And they are willing to stand, as never before, on a religion utterly unveiled. The sources of Islam have been laid bare by European scholarship. Great authorities have given us whole libra-

ries and concordances and analyses of the Mohammedan religion.

In the third place, it is a new Mohammedan world because of the new political situation. In the days of Suliman the Magnificent, even in the days of Abdul Hamid, the Mohammedans had a real political power in the world. The Crescent had its navy and its army and its policy. To-day, after the world-war, the political power of Islam has utterly disintegrated. The Caliphate has gone; Mecca has capitulated to an Arab chief; and of the 234,000,000 Mohammedans, 104,000,000 are living under the Union Jack, nearly 30,000,000 under the French flag, 45,000,000 under the Dutch Government, and many under Russia, with the result that out of that vast number of Mohammedans, there are scarcely 30 millions that are still living under Mohammedan Governments. Now that signifies not only the rise of nationalism, but it signifies that all these Pan-Islamic ideas, of the universal holy war from Morocco to China, which were the bugbear of European politics, have for ever disappeared. To-day in Egypt the Moslem and the Copt are united in nationalistic programme; in India the Hindu and the Mohammedan are brothers in their effort to secure political reforms. Politically, Mohammedanism has suffered its downfall since the world-war. And the significance of that is the opening of doors everywhere to travel, to adventure, to civilization, to the gospel. Afghanistan has received missionaries within the last few years. Medical missionaries have penetrated to the heart of Arabia. Maps have been made of all of those countries during the war; and British aeroplanes have hovered over, again and again, Mecca itself, dropping proclamations or securing information by photograph. The Mohammedan world is wide open to all the forces of western civilization; its best and its worst.

And, again, it is a new world because of a new social programme and reforms from within. Throughout the whole Mohammedan world there has been in recent years an educational revival; in many cases this was originated, initiated, by the mission schools, in some cases by the Government. But from Morocco and Algeria all the way across to Persia, the educated Mohammedan in the news-

papers and in his legislative programme is advocating an educational revival. And popular education is now the slogan for Egypt and Turkey and Bengal and the Punjab. The Mohammedans are ashamed that they have stood out in the world as the example of the greatest illiteracy face to face with their knowledge of a book.

And then again there has been the feminist movement. It began in Turkey and extended to Egypt and over India and Persia; the feminist movement of Mohammedan women, advocating monogamy, appealing for the discarding of the veil and seclusion and the banishing of the "purdah." And I believe that that movement has gained strength through the cinema, the bioscope, the theatre, the railway carriage, and every other western influence that tends to the mingling of the sexes in a pure and wholesale fashion.

The Mohammedan world is no longer the secluded world it once was. One of the leading editors of a feminine journal in Constantinople actually asked permission to ascend in an aeroplane and scatter circulars advertising her journal over Constantinople. In Egypt they publish at least six journals of which women are the editors; and these journals openly advocate western standards of married life, and a higher education for womanhood, and the emancipation of the Moslem woman from the trammels of the past.

Once again, the Mohammedans are the allies of Christianity in many a reform movement, especially in Egypt and Persia and India, as regards the abolition of the traffic in strong drink. In Cairo we have a strong Committee not only of Christians but of Mohammedans, who are trying to secure prohibition for the new country of Egypt. And again, the turmoil in Turkey, as a missionary said, is due most of all to the hunger for a new life; and the violent nationalism is only a symptom, not for the desire for political liberty merely, but a deep and a growing desire for intellectual and moral freedom.

It was refreshing to read the protest of Mohammedan newspapers from Morocco to India when the Ameer of Afghanistan put to death once again Ahmadiya missionaries by stoning in his capital. The Mohammedan Press arose in protest, and they said; "We stand for religious liberty.

And why should not the Ahmadiyahs (an heretic Mohammedan sect) proclaim their gospel in Afghanistan?" And they were utterly forgetful of 13 centuries of intolerance, of which Mohammedanism was itself the chief example.

Again, it is a new Mohammedan world because of a new religious attitude and a new religious freedom nearly everywhere. Take, for example, the opening of highways for the Gospel of Christ since the War; railways built into Abyssinia, networks of railways in Morocco and Algeria; automobile routes that bind together Tunis with Casablanca; highways in Persia, motor cars joining Baghdad and Damascus in 24 hours; the air-post travelling every week from Cairo to Baghdad. Now all these marvellous achievements that read like tales from the Arabian Nights, have taken place in the last few years. When I was at my desk in Cairo a year ago, I received an order from my colleague in Baghdad for Christian literature from the Nile Mission Press, and the order read: "So many parcels of Christian books by air-post." And they were packed and sent. And when I thought of that British pilot carrying the weekly mails, and all these parcels of Christian literature, I caught a vision of that angel in the Book of Revelation flying in the midst of Heaven having the everlasting gospel to preach unto all nations. (Hear, hear).

Medical missions are no longer a novelty; educational missions, industrial missions, are on our programme. Why should we be too bold to say that the time is coming when here in South Africa and Central Africa you will have your corps of aeroplane missionaries who will carry healing for the body and healing for the mind over those vast stretches that are now still inaccessible, and in Arabia and Afghanistan?

Not only is it a new world through ease of communication but it is a new world in its responsiveness to the message and the mission of Christ. It has been my privilege to build two hospitals in East Arabia. When we completed our first hospital, some 30 years ago, I can still see the Arabs as they came to look at the large building—large to their eyes—saying: "You may build the walls, but you will never have patients. We would rather die than have

our patients in that Christian hospital, because, do you not feed the patients with tonics that are made of wine and strong drink? Do you not anoint their bodies with ointments that are made of hogs' grease? Why should we defile ourselves, within and without, in a Christian hospital?" That was the old attitude. They would rather die than face the mysteries of western medicine. To-day every hospital across the whole area of that Moslem world is crowded. Eighty large hospitals dot those green areas, and the largest hospital in all Africa is a hospitality entirely for Mohammedans in old Cairo, where the out-door clinic every morning counts from 900 to 1,000 people, coming from every village of the Delta to be cured of ankylostomiasis and remaining there sometimes for a week or two weeks. Now it is a great gain to believe that the healing of the body is for these millions throughout all the Mohammedan world a way to learn to know Christ. It is a great sight to see an Arab chief come with his favourite wife, or his old father, and lay him on the operating table, and then, lifting his eyes, say: "La, Illa." "I can trust none but you and the doctor." It is a great thing to know, as we have experienced, that in the public mosque in a Friday they remember not only the name of the Caliph—and they know not who it is—but the name of Christian physicians in public prayer. (Applause.)

Or, come to education, and you find in Egypt and in Persia, in Morocco and Algeria, and throughout North India, that the beginnings of education were laid by the missionaries; and that the top-stone of education was put there by the missionaries, and the pupils are Mohammedans. Think of Beirut University, with over 1,000 students, more than half of them Mohammedan. Think of Roberts College in Constantinople, and the College for Women at the Dardanelles. Think of the American University in Cairo and Roberts College with 800 students in the heart of Egypt, and the hundred institutions from kindergarten to university over that great stretch of territory, and all of them filled with Mohammedan pupils whose parents are glad to pay high tuition fees to have their children receive a Christian education.

And not only education and medical missions. But think of the Bible Societies. I suppose the Bible Society records of their work in Mohammedan lands afford the clearest evidence of the power of this gospel to win Mohammedan hearts and Mohammedan lives. The circulation in Arabia rose from practically nil to a circulation of 8,000 or 9,000 copies per annum. From Port Said every year over 80,000 copies and portions of the Bible are sold. This Bible has been put into every Mohammedan language, and scattered in every Mohammedan city; and the very kings of the Mohammedan world have his Bible in their private chambers. I know of some of the great rulers of Arabia who put this book next to the Koran in their private rooms and read it every day.

And not only has the Bible free course, and is glorified, but we are in a new Mohammedan world as regards absolute surrender to Jesus Christ. There was a time when Mohammedan missions were known to be without visible results. Missionaries in Persia and Arabia were faithful to their post and to their trusts, or did not expect to make returns of public baptisms. In those days the death penalties stared in the face of all those who openly confessed Christ. But times have changed. The Bishop of Persia, Bishop Linton, publicly baptized 13 Mohammedans on a Whit Sunday. In Arabia we have had public baptisms with the Mohammedans gathering to attend the ceremony. In Jerusalem, as a letter in my pocket tells me, they baptized 4 or 5 Mohammedans in a public meeting and invited Mohammedan friends to attend the ceremony.

Now these are marvels in the Near East—things that would not be dreamed of in the days of Abdul Hamid. Not only the ingathering of these first fruits in the Near East, but great harvests of Mohammedans in India and Abyssinia and in other lands! In Java and Sumatra there are 32,000 Mohammedan converts. In one of the Mohammedan papers there was an acknowledgement of that fact in connection with a map of Java, and giving the total population and saying: "We have lost already out of our number more than 35,000 who have joined the Christians." In Abyssinia 6,000 Mohammedans were led to Christ by one Moslem convert, who read the Bible and the Koran, and

went to the Swedish Missionaries; in Bengal 16,500 Mohammedan converts enrolled in the Baptist and the other missions; in the Punjab nearly as many.

And when so great a multitude are already won for Christ, we believe the morning light is breaking and the darkness disappears, even though the dawn comes up like thunder across that great Mohammedan area.

What then is the message of this old gospel in the new Mohammedan world? It is the message of coming victory. We have all heard of a new China and a new Japan, and a new situation in different parts of the world. And I come to you to-night and say, in all humility and all sobriety, that conditions have absolutely changed over the vast areas represented by Islam in that map. I myself have preached to great companies of Mohammedans in India, who listened just as quietly and respectfully as you do to-night. When I spoke in Hyderabad and Bombay and Calcutta on the death of Jesus Christ on the Cross; when I spoke before the Emir of Hyderabad, his court were present in the meeting at St. George's Hall—the C.M.S. Hall—and at the close of the meeting, when I spoke on the death of Christ, a native Indian Christian woman sang "When I surveyed the wonderous Cross, on which the Prince of Glory died," and you could have heard a pin drop in that Hall. And after the meeting we gave the Benediction and two old Mohammedans came forward and shook hands with me and said: "We are sorry you are going, Sir, You have made us better men by your visit." It is a new Mohammedan world, when the Mohammedan is willing to meet the Christian, to hear The Message. And no longer can we consider it fanatic or intolerant: The Mohammedan shows by his friendliness that the ploughshare of God, through the War and its aftermath, has broken up his heart. We ought to be very pitiful and very tender to our Mohammedan brother. Put yourself in his place; put yourself in the place of any pious Mohammedan to-day, living in Cairo or Mecca or Fez or any part of that great area: the Caliphate is gone; the temporal power has disappeared; all the old customs have been abrogated. Mohammedan law no longer applies. Christians sit in the seats of the mighty. His children go to a Christian school; his

money is in a Christian bank; he pays his taxes to a Christian instead of crushing the Christian to get taxes out of him. Everything is at topsy turvy in the world. And when he opens his own records of Mohammed's life, he finds this strange passage which they are printing now and circulating in the form of tracts to encourage those who are growing pessimistic: "Mohammed the Prophet. Verily my religion began with one man, and verily it will return again until only one man remains faithful." What a pessimistic outlook! And we open the Bible and turn to the last chapter and see that great multitude which no man can number, and dream of that day when the knowledge of the Glory of our God shall cover the area of that map as the waters cover the sea. And our task is to interpret the old gospel with the old love and faith and hope in this new world of Islam. The menace is not there. It is here, if we are not faithful, if we are not true to our trust even in South Africa. (Applause.)

24. WHAT THE EVANGELIZATION OF SOUTH AFRICA WILL COST.

(By Dr. Samuel M. Zwemer.)

"And there were great crowds following Jesus. So He turned and said to them: If any man come to me and does not hate the father and mother, and wife and children, and brothers and sisters, aye, and his own life, he cannot be a disciple of Mine. Whosoever does not carry his cross and come after Me, he cannot be a disciple of Mine. For which of you who wants to build a tower does not first sit down and calculate the expense, to see if he has enough money to build it? In case, after he has laid the foundations and is unable to finish the building, all the spectators start to make fun of him, saying this fellow started to build, but he could not finish." We are God's builders.

And in virtue of my commission, I laid the foundation like an expert master builder. It remains for another to build on this foundation, whoever he be. But let him be careful how he builds. The foundation is laid, namely, Jesus Christ. And no one can lay any other. On that foundation anyone may build who pleases, gold, silver,

precious stones, wood, hay, stone. But in every case the nature of his work will come out, for the day will show it. And the day will soon break in fire, and the fire will test the work of each man, no matter what that work may be."

It is not difficult to catch the lesson of these two passages: Of Christ, Who described the Kingdom of God in terms so difficult, so severe, that men were discouraged. And of Paul, who was conscious that in his day, when he was trying to evangelize an empire, there were already men who were not master-builders, and who, although they were building in the foundation that had been laid, were only toiling and striving the live-long day to put in wood and hay and stone.

And the cost of evangelizing South Africa can be described in many terms. But to-night I would like to describe it in the terms of this Building of God, this great temple which is to fill the whole earth: On the east 3 gates, on the west 3 gates on the north 3 gates, and here in the south 3 gates. And every gate a pearl, a pearl of sacrifice. And as I was thinking of this uncompleted temple, to be built of white and black marble, here in South Africa I was asking myself, and proposed to ask you, whether you and I will pay the price of building that temple and withhold nothing from the cost.

Architecture is one of the arts that is the most ancient and the most exacting, and when it is well done, some of the most lasting monuments of human skill and wisdom are in stone. And so it is not surprising that so strong a thinker and clear a teacher as Ruskin should speak in his book of the seven lamps of architecture. And I believe that in missionary work also, in this building for the Kingdom of God, we need to keep burning, in our hearts and through our lives, these seven lamps of missionary architecture. The Lamp of Vision, by which we see the whole task; the Lamp of Decision, that shuts out the road behind us and shows us the blue-prints of God in the promises of the Holy Bible; the Lamp of Knowledge, which discloses the proportions of the building and the character of the stones which we lay; the Lamp of Passion, whose

fires must never cease burning; the Lamp of Self-effacement, that hides all that we are doing but discloses Jesus Christ; the Lamp of Sacrifice, that burns with the red light in so many of our mission stations; and that Lamp of Loneliness, which burns with the quiet flame and often flickers, but never dies down, until Jesus comes again.

And if we are to belong to the wise virgins who will rejoice when the Master comes back, we must have oil in all of these lamps; otherwise we will be of those foolish ones whose lamps will fail. Or, to change the simile, God is calling in South Africa—as well as in North Africa—for a new spiritual leadership. And that new spiritual leadership does not depend on race or social position: does not depend on education or sex. It only depends on those spiritual gifts of which Mr. Murray has been telling us, which are absolutely fundamental for spiritual leadership. With adequate leadership the task of evangelizing South Africa could speedily be accomplished. You don't need more missionaries in South Africa. But, if I may say so, in North Africa and in South Africa, God is looking for better missionaries. You don't need a larger access of the forces, but a more wise distribution of those forces. You don't need missionaries of different calibre, but you need missionaries who are willing to pay the price.

And the first price we must pay to evangelize all South Africa—and I limit myself to South Africa, although I am a stranger in your midst—is the price of vision. I once met an architect who said to me: "I believe that all the promises in the Old Testament are simply the blue-prints of the missionary enterprise." What a glorious thought that is! The knowledge of the glory of God covering this continent as the waters cover the sea: no man saying to his neighbour "Know the Lord," for all shall know Him, from the least even to the greatest. The leader is the who man who sees the invisible. He looks far enough ahead to put the future here, now. And the empire builders and the bridge builders of the world have always been those men who have dreamed dreams. Cecil Rhodes, pointing northwards, said: "Your hinterland is there."

Dr. John Hogg came to Egypt, and he saw Egypt with 13 million people without higher education. That was 50 years ago. And he began the first American College in a donkey stable at Assuan, and that little college, founded by one Scotch-American missionary, has grown until there are schools all the way from Alexandria to Khartoum, and a university. And many many thousands of Egyptians every year graduate from these schools of the Prophets.

What was it but a vision of a New Africa that thrilled the soul of Livingstone before he lay down to die?

And so God is looking to this Conference, and to our hearts, for men and women of vision. Where there is no vision the people perish. And if you and I could go into the slums of Johannesburg and catch a vision of the possibilities of redeeming those slums, or look out over this great sub-continent and study all its deep problems and without discouragement see rising in Africa a city exceedingly beautiful of the living God, we would pay the first price as master-builders.

And then we have to pay the price of decision. "Let us arise and build," they say. The man who sees, and does not seize his vision, becomes a mere visionary. But the man who catches the vision of what can be, and then sets his jaws and plants his foot and says "I will!"—he becomes a leader among men. And what God is calling for is for some of these great leaders in the Bantu Church to burn their bridges behind them and absolutely to advance, and, seeing South Africa as one great catholic united Bantu Church, to make all their energies concentrate toward that one point, and to refuse to fail. Indecision, indirection, kills leadership. You cannot steer by the weathervane. And the disease that is sapping the life of the Christian Church to-day is not a disease of the mind or of the heart, not of our intellect or of our emotions, half so much as a disease of the will.

John Drinkwater, the English poet, put it very strongly when he wrote in the "Spectator" about the time of one of the great perplexing moments in the British Empire. He said:

We know the path whereon our feet should press,
 Across our hearts are written Thy decrees,
 Yet now, O Lord, be merciful and bless with more
 than these:

Grant us the will to fashion as we feel,
 Grant us the strength to labour as we know,
 Grant us the purpose, rib and edge of steel, to smite
 the blow.

Knowledge we ask not, knowledge Thou hast given,
 But Lord, the will: There lies our bitter need.

Grant us above the deep intent, the deed, the
 deed.

Because, the Kingdom of God does not come by conferences. The Kingdom of God comes by decisions. The Kingdom of God does not come when Moses and Aaron consult together. But the Kingdom of God comes when Moses stands before Pharaoh and demands that he will let God's people go. And wherever a man or a woman has made a great decision, and has shown that, there has always been a great forward movement in the Kingdom of God.

The friends of Luther said: "If you go to that place the Roman Catholics will make you a martyr. Don't go there," And Luther looked up and he said: "If there were as many devils as there are tiles on the housetop, I will go. I cannot do otherwise. So help me God."

And the friends of Lincoln said to him: "If you do this or do that, you will never be re-elected." And Lincoln smiled and dipped his pen in the ink and wrote the emancipation proclamation that smote the shackles of all the slaves in the Union.

And God is waiting for someone in South Africa who will be bold enough to advocate placing the Bantu race in society where they are to-night, at the top, and not at the bottom of the Church of Jesus.

In the third place, South Africa will be evangelized when we pay the price of the lamp of knowledge. Paul said: "This one thing I do."—that is, he was a thorough-going missionary, as we have heard again to-night: Christ said: "If any man wants to build a house, it is the foolish man

who starts building without digging for a foundation. The wise man digs deep till he finds the rock." And I know that in all the missionary work that I have seen, one of the great foes of success is superficiality. A new missionary comes out so eager to begin his task that he is unwilling to devote years to study the psychology of the people, their language and their religion, and he fails.

Raymond Lull purchased an Arab slave and spent 9 years learning the Arabic language before he went out to preach the Gospel. And Jesus Christ spent 30 years studying the psychology of the Jewish people before he opened His mouth and taught them. And if you and I expect to find it is an easy road in any particular field to really grip the hearts of the people, we are making a tremendous mistake. The most encouraging sign I have seen for the evangelization of South Africa has been that little circular, distributed yesterday, of the School of Bantu Studies, where the missionaries that are in the field and those that are coming to the field are going to take time to understand the life and the customs and the peculiarities of those people whom they are to carve unto the likeness of the image of Jesus Christ for His new temple. Christ's knowledge of man's heart and God's heart and our need, were perfect. And you and I must try to have something of that knowledge of Jesus in regard to what is in man, his best and his worst, and to know what is in God: the unsearchable richness of His greatness, His endless compassion and forgiveness; and something of our own need and our own weakness; and, knowing these facts, we can then succeed in carrying the Gospel home.

Then the fourth lamp of architecture is passion, fire. Sometimes men wonder why it is that all the Churches of Christendom have not yet been able to compose a prayer book since the Psalms of David—and he wrote many, many centuries before Christ. But the secret is an open secret, because David tells us the reason. He said: "While I was musing the fire burned, and then spake I with my tongue." You and I are always praying and teaching before we have mused: we are always praying to start a revival and the fire has not burned in our soul. But David

waited until the fire burned and then he "spake with his tongue." And that is why the Psalms of David still fit every human heart.

Or take John Knox. I was in the house where John Knox made his prayer, not once but frequently. It wasn't a long prayer, but it was a prayer so broad and deep and high that we cannot attain to it. All John Knox said was this: "O, God, give me Scotland, or I die." I wonder how many Bantu Christians would kneel down in their kraals or in their homes and say: "O, God, give me Natal. Give me Swaziland. Give me the Transvaal, or I die." Well, John Knox died—but before he died, and for all these centuries after his death, God has given John Knox Scotland. (Applause.) The whole of Scotland is still permeated with the ethics and the teaching and the life and the thoroughness and the canny knowledge of John Knox.

Or take the fire that burned in the heart of Paul when he said: "I press toward the mark of the high calling of God in Christ Jesus. Now I rejoice to fill all that is behind of the sufferings of Jesus Christ in my body for the sake of His body, which is the Church." Or the passion that burned in the heart of Jesus when He said: "I have a baptism to be baptized with, and how am I pressed until it be accomplished."

Now the only way that we can have the contagion of the Gospel is when that Gospel burns in our own hearts. The only way we can transmit that power is to be aflame with it ourselves. Cold hearts never won allegiance. And if our hearts are full of love, then others will follow us to Jesus Christ, our Lord.

And the fifth lamp of architecture is the lamp of sacrifice. The whole history of missions is the story of sacrifice. To define the lamp of sacrifice, Ruskin says: "I may say it is this: it prompts us to offer precious things simply because they are precious, not because they are useful or necessary. It is the spirit, for instance, which of two marbles equally beautiful, applicable and durable, would always choose the more costly marble because it was so; and of two kinds of decoration, equally effective, would always choose the more elaborate, because it was so, in

order that it might in the same compass present more cost, more thought and more sacrifice, as long as stone rests on stone."

What a beautiful quotation—not applied to the building of material, of marble, but to the Kingdom of God. Do you see Paul carving those stones, and every blow and every stroke goes home to his own heart! "My little children, for whom I travail in birth in Jesus Christ." And none of us who has ever watched the carving of the character of one of the native converts in the stress and strain of God's school, can forget these words of Paul: "My little children, for whom I travail in birth." Sacrifice like the sacrifice of a mother. Sacrifice like the sacrifice of all the great leaders, from Abraham and Moses to Moffat and Mary Slessor—men and women all over the world who have not counted their lives dear unto themselves in order to bring in the Kingdom of God.

And then this work of missions requires more still. It requires in its leadership, self-effacement. In all the departements of life a leader can be prominent, but not in Christian missions. In the work of missions we cannot be the gilded prow, but must be satisfied to be the oaken rudder, submerged; not to seek prominence, but to crave power; to be willing to take the last place that others may take the higher place in God's Kingdom; not to be first—that is not the leader—but to be last. But he that would be greatest among you, let him be the servant of all. Think what John said about Jesus, and Jesus said about John, and you will see how each of them was a leader chosen of God. Jesus said of John: "He was a burning and shining light, and of all those born among women there is none greater than John the Baptist." And John said about Jesus: "He that cometh after me is preferred before me, for He was before mee, and of His fulness have we all received." And then he goes on to say: "He must increase, but I must decrease." And if we towards the Bantu Church could have that spirit, South Africa would be evangelized in a single generation. In China and India the missionary makes himself dispensable, and not indispensable. The Kingdom of God will come with power and

great glory. If we cast our burden upon these younger shoulders and trust them with the task, God will give them strength to fulfil it, exceedingly, abundantly, above all that we are able to ask or think, according to His glorious power, in the new Church of South Africa.

And then we need to pay the price to evangelize South Africa, not only of sacrifice and of self-effacement, but last and most of all, o, of great loneliness! Did you ever see a master-builder, did you ever see a leader of men, did you ever see a genius in history, an inventor, a statesman, an empire-builder, who, when he came home from the day's task, did not cast himself on a couch, or a mat, or on the open sod under God's Heaven, and softly say to himself: "O, how lonely I am!" There is a loneliness of the desert, and there is the loneliness of the sea: There is a loneliness of London, or New York, a great city, when you have no friends. But all the loneliness of the city and the desert and the sea is as nothing to be all alone by yourself, with a vision that no-one else can see, with a task that no-one else feels the responsibility of, and with difficulties before which everyone else is blind; and you hear voices calling you, and no-one else hears a sound. That's loneliness. Let me give you three examples: Raymond Lull and Alexander Duff, and the mother of the sons of Zebedee. Raymond Lull lived in the 13th century. In Spain the whole of the Catholic Church was kindling the flames of the Inquisition, to torture heretics, and the Holy Catholic Church—to which we all belonged at that time—was carrying on war against the Saracens, and said: "Let us take the Holy City." And between the War of the Crusades and the Inquisition of Spain there arose a lonely man called Raymond Lull and he sold all he had and he said: "I can see clearly that the way to win this world is not by blood and fire, but by tears and suffering and sacrifice and love." "I can see clearly," he said, "that he who loves not lives not, and he who lives by that life of love can never die." And he went to the Pope, but the Pope would not see him. And he went to the Councils, but the Councils laughed at him and called him "Raymond Lull the Fool." And that "fool" of God began the first missionary work among Mohammedans and

wrote over 200 books and tracts that are still useful, and invented the mariner's compass on his own account, and travelled all over the Mediterranean; and finally he preached in North Africa and was sent to death by the Saracens, tellings them of the Love of God. O, what a lonely man he was—born before his time by 400 years.

And there was Alexander Duff, who went to India and did evangelistic work, and caught a vision of higher education as the key to India. And men laughed at him. And you read the life of Alexander Duff, and your tears will stain the page when you see that great stalwart, giant, back from Calcutta and pleading before the Scottish Assembly for a college, a university in Calcutta, and they saying: "No, you are not sent out for higher education. The only thing that matters is the Gospel." And he pleaded and pleaded until he fainted in the pulpits of Scotland and was carried out. But he won the day. And Alexander Duff was the father of all the Christian universities of India and China and Japan and the Near East. What a lonely man he was!

Or, take the mother of the sons of Zebedee. One day Jesus was talking about His Kingdom, and she could see it coming in her heart. And her mother's passion and love associated her two boys with that Christ, the Son of the Living God. And she came to Him and she said: "Master," after she had consulted her boys—"we would that these my two sons should sit at Thy right and Thy left hand in the Kingdom." And Christ was quite prepared to test them, and He said: "Are ye able to drink the cup and to be baptized with baptism? And will you pay the price of leadership? If you want to be the prime minister and the minister in my Kingdom, will you pay the price? Are ye able?" And I suppose they looked into their mother's eyes, and then looked into Christ's eyes, and the record says that they said: "We are able," And then Jesus said: "Ye shall." And now turn the pages. And after the death of Jesus, when this mother of the sons of Zebedee had seen the Son go into total eclipse, and heard the cry: "My God, my God, why hast Thou forsaken me;" when she had gone to the sepulchre and heard the great news of a resurrection; when she too had seen the print

of the nails and the mark of the spear with her two boys, she said: "Now comes the Kingdom." And the next news she got, they brought it to her when they said: "James has been beheaded in prison." And then perhaps she waited and passed home, and from glory she saw her other boy pay the price. "And I was in the spirit . . . in my loneliness and faintness, and I heard a voice saying unto mee "Write." "Master, these my two sons James and John. And then John saw the New Jerusalem coming down from God, out of Heaven, with 12 foundations, and on the foundations Peter and James and John. We are God's builders. Other foundations can no man lay." But, o, what a cost it is even to put one stone into that temple! On the east 3 gates, on the west, 3 gates, on the north 3 gates, on the south 3 gates, and every gate a pearl. And the walls of the city are of jasper. And you and I are God's builders. And shall we fail Him by not kindling the Lamp of Vision, and Decision, and Knowledge, and Passion, and Self-effacement, and Sacrifice, and, after the Conference, Loneliness; "Lo, I am with you always," even unto the end of the task. Shall we finish it and pay the price? Because the dreadful alternative is for every missionary that, if we withhold even a part of the price, deliberately, the task will be finished—but you and I will be carried out dead. "Lest I who have preached unto others should myself be cast away."

Let us pray:

O, God, it is hard to be a Christian. It is harder to be a missionary, to be an apostle. Yet Thou hast called us, and Thou art with us. Grant that none of us who preach unto others may ourselves be cast away. Grant that none of us who have kindled the light and the lamp may fail because we fail to replenish the oil in the lamp. And, o, God, if we are to be master-builders in this great magnificent temple of black marble in South Africa, help us not to put in the foundations of wood and hay and stone but gold and silver and precious stones, for the day will test it as by fire. God, we believe: help our unbelief. Let none that wait on Thee in South Africa be ashamed

for our sakes. Let not Thy task be hindered by the workmen, for let us arise and build. For God is with us. This we ask for Jesus' sake. Amen.

25. REV. A. C. MURRAY'S CLOSING ADDRESS.

Mr. Chairman, friends: During this Conference which has been concerned with the evangelization of South Africa many subjects have been discussed in connection with this great object of our being in South Africa as missionaries. But to-night, at the closing stage, I wish to bring back our thoughts to our task of evangelism.

Evangelism implies an evangel, a message, a proclamation. Christianity has become too much a civilization, or a system of church work. The Gospel we have to proclaim is good news, because of its contents; it is Divine news, because of its source; it is urgent news, because of the irreparable loss sustained by those who miss it. Its proclamation is a matter of urgency because of their immediate danger and because it contains the only way of deliverance. This Divine message, so wonderful in its contents, must be taken to those who need it with confidence and joy and the experience of it on the part of the messengers. Much of our apathy and half-heartedness in proclaiming this message is due to our feeble hold on the verities of the Gospel.

In regard to the contents of this Gospel which we have to proclaim, we say that in the first place it is a message about God: what He is, and what He desires to do for man. We must convince men that God is the greatest reality, in Whom man must live and move and have his being; that God is our true environment. The bearers of this message must have an overwhelming sense of the reality of the unseen and eternal. Further, we proclaim a message about the world, that it is the sphere in which there operates an adverse being, called "The God of this world," the enemy of God, who has immense power; but nevertheless it is God's world, in which He is intensely interested and for which He has glorious purposes. That, in order to save the inhabitants of this world, God sent His only begotten Son to give His life as a sacrifice for

sin and to establish His kingdom among men. In His relation to the world, the message we have to bring proclaim God's righteousness and His love. Men can never appreciate our message until they acquire a deep sense of God's righteousness. This will create in them a sense of need, of incompleteness, and of sinfulness, and thus prepare them for the glad tidings of redemption.

At the beginning of our work in Nyasaland the problem which was continually facing us was how to convince the heathen of their need of salvation; and we found that we had to continually proclaim the holiness and righteousness of God, the Commandments of God, and the responsibility over against God, until those men began to ask: "But is it all true? Are we responsible to such a God? And if so, then we are in danger, then we need help."

In the third place, and above all, our evangel is a message about Christ, that He was sent to reveal not the wrath, but the Love of God. He came as the Good Shepherd to seek the lost sheep, and we must help Him in His search. This Christ has come to bring us to God and to reveal the Father. Those who saw Him beheld in Him the Glory of the Father, and we also may share in that vision. Christ brings us to God by removing the barriers, He bare our sins in His own body upon the tree, and in this utter surrender He reveals the Love and Sacrifice of the Father. Christ Himself is the supreme evidence of the Divine Revelation, and He offers to manifest Himself to everyone who desires to see Him. Through familiarity we are in danger of losing our sense of amazement at the greatness and glory of this message. That those living in utter heathenism and heathen darkness may, through accepting this evangel, be brought into God's marvellous light, is a Divine miracle. As the heathen heart opens itself to this message, and submits itself to the out-reaching influences of the Holy Spirit, there springs up the faith in this God of Love. His voice speaks in the heart. He leads into a new world of peace and joy and purity, a wonder of spiritual raelity. The acceptance of our message leads to the greatest adventure of the soul. We who are bearers of this message must be witnesses, by our

words and by our lives, to the reality and truth of the message we bring to them, because they must see Christ. Among the blessings brought by acceptance of this Gospel are, in the first place, forgiveness of the guilt of sin, then deliverance from its bondage and power, a sense of son-ship communion with God and likeness to Him in disposition and character. If the convert but open his whole nature to receive this Divine Gift, the Holy Spirit will enter with a new energy of life, quickening faith, enlightening the mind and even communicating life and strength through him to others.

The Gospel we proclaim is thus a wonderful and glorious message, and more than that, it is a power. It is all that the human heart can desire or need. It makes God, in His fulness, available for the soul that trusts Him. And we, whose own souls have been satisfied and who have accepted its power, the Gospel frees us from the lure of the world and raises us above it, only that we may co-operate with God in carrying out His redemptive purpose for the world. We are saved with a mighty salvation in order that we might glorify God in the service of our fellow-men.

Let us briefly look at the method in which the Gospel works in the heathen soul. First, there is an arrest: the traveller on life's way in the darkness of heathenism is suddenly arrested by an inward warning. In his soul an alarm bell rings. Troubled, he stands still and looks for a guide. Last year, at the close of one of our conferences in Nyasaland, an old man of over 70, an old heathen, came and asked to see me. I asked him what he wanted. He said: "I want to escape." I asked him what he knew about God. "O," he said, "I know very little about God." I said: "What do you know about Jesus Christ?" He asked me: "Do you think I have ever met Him?" I said: "But what do you really want then?" He said: "I want to escape. I am afraid. I must die. And I want to hear from you what I must do." His soul had been arrested, although he knew very little of the Gospel message.

The second step after arrest is revolution: in the first place, a mental revolution. New thoughts crowd in, new truths become clear until the emotions are touched and the will is moved to take the great step of confession and faith and surrender. This revolution soon manifests itself in the life and in every relation to God and to others. Then begins the third process, namely, evolution—the progressive, upward development of the spiritual life. New virtues are planted and they develop in the character. There is increase in spiritual knowledge, and growth in the grace of our Lord Jesus Christ.

Of such a wonderful message the missionary is a herald, and that title of herald implies that his proclamation must be plain, clear and assured. He needs to deliver his good news with urgency, as if it is of the utmost moment that people should know and accept it. Is that note of urgency found in our preaching? Let us look for a moment at the Apostle Paul, that greatest of all missionaries, and ask how he preached the Gospel. We have in the Acts of the Apostles three examples of his preaching—at Antioch, at Lystra and at Athens—and several other references to the substance of his addresses. We find that he begins with an attempt to win the sympathy of his hearers by a statement of the truth common to him and them. This prepares the soil for the new seed of a truth which is in harmony with the former. He is ready to recognize what is good in them. In our pioneer work in the mission field we found there was no better model for our preaching to the heathen than the sermon of Paul at Athens, recorded in Acts 17. When proclaiming the great message of the Gospel, Paul states historical facts regarding Christ in such a way as to interest them. He tells the wonderful story of a Divine life lived on earth, of the tragic close of that life on a cross, but of its final triumph in the resurrection. In his application he appeals to their spiritual needs, and ends with a grave warning if they reject the Divine offer of salvation. In his First Epistle to the Thessalonians we also find a clear scheme of his preaching to a heathen community. He proclaims that idolatry is a sin against the one true and living God, and must be forsaken. There

is a wrath to come from which Christ alone can deliver them. That Christ, the source of our salvation, died for us that we might live together with Him; that their lives must be wholly sanctified, body, soul and spirit, and for that purpose the Holy Spirit has been given; that they must expect the personal return of Christ. When Paul proclaimed the Gospel he expected results, for he knew that it was the power of God to all who believe. He was not content to scatter the seed, but sought to persuade men even with tears. He believed that God was there and at that moment calling them. Have we lost this note of urgency? While Paul invited them to Christ, it was also to a common brotherhood, a society of those who had a common faith and purpose in life. He himself was a member of that body, and there were many other members in other lands, but all formed one body and they were outwardly bound together by common sacraments. The idea of a brotherhood appeals to human nature, and it should be made a reality in our mission church life. In Paul's preaching we find especially these four characteristics: sympathy, courage, respect for his hearers, and confidence in his message.

In conclusion permit me to make a few practical suggestions, some of which have already been mentioned at this Conference. In the first place, our preaching must have a new note or urgency, persuasiveness and optimism. We are on the winning side and have a message for which we need not apologize, but which we are sent to proclaim with confidence, in the name of God. Secondly, we should make a forward movement in the direction of evangelism. Let us set aside special men who have the evangelistic gift, especially native preachers, and organize an evangelistic campaign, if possible a united mission, or one in our own Church, to reach the heathen. God has granted some men a special gift for this work, and we should further train them for it. Some are best at doing the spade work and sowing the seed, while others are the reapers in God's harvest's fields.

When I was travelling through West Africa three years ago, I was a fellow passenger with a missionary from

Ashanti. He told me of a wonderful work that was being carried on there by a native, a native evangelist of their Church, a man who had been remarkably converted while in prison through a dream or vision. This man, who had not very much knowledge but had a distinct gift, had in the course of the precious six months been the means of bringing 80,000 people into the catechumen classes; in fact, the missionary said: "We are quite embarrassed by the number that are coming to seek the way of salvation." And so we find in our mission work in Nyasaland, there are some of the men whom we are training that have a special evangelistic gift, and they reach the heathen with more readiness and power than others, or than the European missionary.

Thirdly, is the time not come for the missions of South Africa to start an undenominational Bible Institute for training native evangelists, and for giving a special course in Bible study and evangelistic methods to our evangelists already in the field? I visited ten of the Bible School's institutes in Amerika and am convinced that an institution of this nature would be of very great value to the missions in the evangelization of South Africa.

Then, fourthly, there should be, once a year, a special effort in connection with all our mission stations or congregations for the ingathering of souls. We in the Dutch Reformed Church have found the ten days between Ascension Day and Whit Sunday to be the most suitable, either for deepening the life of our Christians or for bringing in the unconverted.

Then, fifthly, I believe that the introduction of what is called Decision Day in our mission Sunday-schools, once a year, would be very fruitful. The children are prepared for a few weeks beforehand and then, on the appointed day, they are invited to make a definite decision for Christ.

Sixth, we should do far more through the spread of evangelistic literature—short gripping tracts or leaflets, written in very simple style in the languages understood by the people, to make plain the way of salvation, and to urge them to accept Christ.

Then finally, I would also urge the holding of inter-church conferences, for the strengthening and deepening of the spiritual life of our native converts. The revival among them would bring great blessing to the heathen. In my visit to Nyasaland last year, I held a number of conferences of this nature, and we found that there was a wonderful response when we spoke about the deeper things of the spiritual life. We found that some of the native evangelists, men whom I have known in Nyasaland as utter heathen, but had been converted and had been trained, and now were preaching the Gospel, had a conception of the deeper spiritual life that I was astonished at. I could tell you a number of their illustrations—because, as you know, the natives speak largely through illustrations—that would surprise you. One evangelist, not in this field but in one of our fields, on one occasion gave us all a lesson. Our subject for the Conference was “Communion with God” and he spoke after we missionaries had explained the subject. He said: “I want just to tell you what I think communion with God is. When I meet a friend on the way and we greet one another, we sit down in the shade of a bush. We ask about one another’s welfare. Is that communion?” “Well,” he says, “you may call it communion but that isn’t what the Bible really means by communion. We sit down there in the valley, and from there runs some great river to the ocean, and here past our village, our kraal, runs a little stream. The water of the little stream flows into the river, and those waters mingle, and so they flow down together to the great sea. Now that great river is God, and the little river is my life. And when my life flows into the life of God, and becomes united with His, that is what the Bible means by communion with God.” (Applause.)

I could tell you another illustration, also used by an evangelist in Nyasaland. He was speaking about the Holy Spirit and the manifestation of the Holy Spirit’s fulness in our lives. He said: “When I go to my garden, I find a little gourd (or, as we call it in South Africa, a kalabash—a little gourd which they use for bottles), I find it and I pick it up. I have to break it from the runner to which

it is attached. Then I want to use it: I must cut off the head. I take a stone or a little instrument and I take out the seeds and the inside, and I clean it. Then I go and I fill it with oil. I put it inside. In a day or two I go back again. And what do I find? Nobody need tell me or tell anybody else that that little gourd is full of oil, because the oil has saturated the gourd, has gone right through it, and is shining on the outside." "Now," he said, "you and I are like that little gourd. God comes and He picks us up, and he breaks us from our heathenism. He cuts off our pride. He humbles us. He brings us to his feet as sinners, and then He cleanses us. And when He has cleansed us, he wants to fill us with the Holy Spirit, with the oil of the Spirit." "And then, friends," he said, "remember that the oil of the Spirit must be manifested in our lives just as the oil is shining right through that little gourd."

I could tell you more, but this just shows how these people respond to teaching on the deeper spiritual truths. And I think there is a great need in our mission fields in South Africa for conferences to help them in this direction.

Let me close with the following words of the Rev. C. C. B. Bardsley, the Secretary of the Church Missionary Society: "The evangelization of the world is our pressing duty. We want a new vision of the world's needs. We want a new vision of consecration, resulting in fulness of life and power. Few of us realize the tremendous issues at stake. We want a vision, too, of God's purpose. The Church exists to spread the Gospel. If we are not to be disobedient we must go into a new consecration. Whatever it costs, we must realize the importance of holiness of life. When we have caught the vision we will be led by the Holy Spirit on new lines of sacrifice and power for service in the evangelization of the world."

May the result of this, our Conference, be a new conviction of the urgency of our duty! Not merely to organize the Churches, or to educate and raise the natives, but above all to evangelize the heathen, and then to fulfil the

great last commission of our exalted Lord: Go ye and preach the Gospel to every creature.

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